DIRECTIONS FOR HEALTH, Naturall and Artificiall:

Deriued from the best Phisitians, *as well* Moderne as Antient.

Diuided into 6 Sections, cõprehending

1 Ayre, Fire, and Water.
2 Foode and Nourishment.
3 Euacuations, as Purgations, Tobacco-taking, &c.
4 Infirmities, Humours, and Death.
5 Perturbations of the mind, and spirituall sicknesses.
6 Quarterly, Monethly, and Daily Diet, with Medicines to prolong life.

The sixth Edition reviewed by the Author, William Vaughan.

Whereunto is annexed Two TREATISES of approued Medicines for all Diseases of the EYES, and *Preseruation of the Eye-sight.*

The first written by Doctor BAILY, sometimes of *Oxford*, The other collected out of those two famous Phisitians, *Fernelius* and *Riolanus*.

LONDON,
Printed by *Iohn Beale*, for FRANCIS WILLIAMS, and are to bee sold at his shoppe at the signe of the Globe in *Cornehill*, ouer-against the Royall *Exchange*, 1626.

Joseph Fisher
Middleton Hall Essex

London

TO THE RIGHT HONble *WILLIAM, Earle of Pembroke, &c.*

RIGHT HONOVRABLE,

THE good entertainement which this Worke of mine hath found abroad from time to time for theſe twenty ſix yeeres ſpace, now againe induceth mee to reuiew and poliſh the ſame in imitation of the *Beare*, which by often licking reduceth her lumpiſh feature to a more proportionable ſhape. By what meanes it flouriſheth, retaining ſtill the former vigor, when *Bookes* farre better elaborated lye at the *Stationers* hand like bed-rid creatures, or inuerted to baſe vſes, I know not, vnleſſe your Lordſhip will anſwer for me, that *Bookes* haue their deſtinies allotted for vegetation, alteration, and corruption, as well as *Commonwealths*; or elſe that the varieties of the matter, diet, and miſcellaneous directions did helpe to prolong the health and life of this trifling Treatiſe, according to the old ſaying, *varia lectio delectat*. Whatſoeuer the cauſe is, I am glad that I liue to doe good to ſome; and aboue all, that by conſecrating it vnto a iudicious and learned *Mecenas*, I ſhall make my ſelfe better knowne to *Him*, whom for many reſpects I am bound to honour, and induſtriouſly to ſue vnto, that the moſt *Noble Earle* will accept of this poore Preſent at his hands, who accounts it a happy fortune to be enrold

Your Lo: Seruant at command,

WILLIAM VAVGHAN.

Obiectio Critici Lectoris in Authorem.

Furtiuis olim variisque superbiit Oscen
Plumis. Ex multis fit Liber iste Libris.
Redde cuique suum; vilescit protinus Oscen,
Hic sine Naturâ *fœtet &* Arte *Liber.*

Authoris Responsio ad Criticum.

Ex herbis fit Mel: hominis ceu simia Τέχνη
Æmula Naturæ est, Mœonidisq; Maro.
Sit licet ex multis Opus *hoc, tamen vtile quouis*
Teste, voluminibus candidiusq; tuis.

To the iudicious Reader.

THese verses serue to excuse this diuersified *Worke*, which some may compare to the *Raine-bow*, to the *Camelion*, or rather to *Æsops Iay*, disguised with many borrowed feathers. As long as it is vsefull, it will please you, whose brains Industry hath seasoned with solid iudgements to looke into the magisteriall receits of nature, and into the naturall capacities of our modern Patients, which delight more in varieties, then in one dull Saturnine Obiect. Onely heere lies one maine scruple to be remoued, for my intrusion into other mens iurisdictions, that being no professed *Phisitian*, I haue written of that subiect that belongs not to my vocation. Iudicious Reader, accept in good part this my excuse: For all that I am not a Practitioner in this noble Science, yet my chiefest pleasure euer since my childhood, hath been to reade more bookes of Phisicke then of any other, in regard of my owne health, which I saw might haue proued more distempered and crazed, if I trusted others more then my owne in-sight. For this cause I applied my mind to sundry kinds of knowledge, lest poaring too much on one sort, I might bee soone ouer-cloyed. Sir *Thomas Eliot* a learned Knight in King *Henry* the eights daies was no Practitioner, yet wrote of this very subiect. *Lege & fruere.*

W. V.

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NATVRALL AND Artificiall Directions for HEALTH.

The first Section, concerning *Ayre*, *Fire*, and *Water*.

CHAP. I.

Because some Noble *and neare friends of ours doe liue in* Ireland; *and for that some others of our neareſt acquaintance doe intend a* Plantation in the Southerne part of Newfound-land: *I pray ſhew me ſome* Directions Naturall and Artificiall, *for the preſeruation of health in ſuch remote places, where honeſt Phyſicians are ſcarce.*

THey that obſerue a good *diet*, neede no artificiall *Phyſicke*; for theſe after a ſort are contraries. The one preſerues the bodies frame freſh and free from withered corruption: the other offendeth Nature. The one prolongs the light of life, as oyle in a Lampe: The other cauſeth it to ſparkle for a while, but ſodainely to extinguiſh. And this is the reaſon, why the wiſeſt of all Phyſicians ſcor-

ning to raiſe their fortunes by the ruines of their diſtreſſed Patients, (like vnto vnconſcionable Lawyers, that ſoothe vp their Clients in cauſeleſſe Suites, onely to gaine continuall Fees) haue left vnto after-ages memorable Rules of Diet, which themſelues practiſed, and thereby attained to the full period of Natures race, free from violent ſickeneſſes: as was verified in *Hippocrates*, who liued aboue one hundred yeares; and in *Galen*, who died not, till he out-went the courſe of ſeuenſcore yeares; which ſurely came to paſſe by his temperate diet, as himſelfe iuſtified in theſe words: *About the eight and twentieth yeare of mine age, when I knew there was a certaine way to preſerue health, I followed the ſame all my life after, inſomuch that I neuer ſickened, ſauing of an Ague for one dayes ſpace, which yet chanced very ſeldome, and hee that liues at his owne liberty, might auoid this alſo.* All yee, that loue your healths, follow *Galens* Golden meane: Let not the ſugred baites of Sardonicall ſinne allure your palates for the ouerthrow of your ſoules Palaces, the habitation of the *Holy Ghoſt*. Remember, that long life relyes moſt on the reſtrayned throat; that ſweeteſt health ſtands on the ſparing hand, as is deſcribed in that ancient Diſticke:

Pone gulæ metas, vt ſit tibi longior ætas.
Eſſe cupis ſanus? ſit tibi parca manus.

With this concurreth that worthy ſaying of the Wiſe man, *Eccleſiaſt. cap. 37. By intemperance haue many periſhed: but he that diets himſelfe, prolongs his life.*

Seeing that temperate dyet is ſo beneficiall for the preſeruation of health, in what doth the ſame conſiſt?

A good diet may be obſerued by the knowledge and obſeruation of theſe foure: The firſt, Ayre, Fire, and Water. The ſecond, Meate and Drinke, and ſuch as wee vſe for nouriſhment. The third, Mirth, Exerciſe, and tranquillity of the body. The fourth, auoydance of excrements, vnder which, Phlebotomie, purgations, vomits, ſaliuation, vrine, ſweat, bathes, carnall copulation, and ſuch like are contained, being temperately voyded. I ſay temperately: for, as *Hippocrates* writes in his Aphoriſmes: *It is very dangerous to fill or*

to

to empty, to heate or to coole, or any other way to ſtirre the body violently at once, ſuperfluouſly or ſodainely: for all exceſſe is againſt Nature.

What is Ayre?

Ayre naturally of it ſelfe, is an Element hot and moiſt, a ſpirituall vapour, whereupon the whole conſtitution of our liues dependeth. The attraction of this inconſtant *Proteus* is ſo neceſſary vnto vs, that if any one of the inſtruments of our bodies bee ſtopt, or tainted with noyſome ſauours, wee cannot chooſe but forthwith be ſtrangled or empoiſoned. In reſpect whereof, the chooſing of a good ayre muſt (for the preſeruation of health) obtaine the chiefeſt place.

Which is the beſt Ayre?

That which is a mans vſuall ſoyle, and Counrries ayre, is beſt. This by the Philoſophers is approued in this principle: *Euery mans naturall place preſerueth him which is placed in it.* And by the Poet confirmed:

Sweet is the ſmell of Countries ſoyle.

Likewiſe a good Ayre may be knowne both by the ſubſtance, when it is open, lightſome, pure, and cleane, free and farre from all filthy dunghils, ſtinkes, ſtangs, noyſome gutters, channels, Nut-trees, Figge-trees, Coleworts, Hemlockes, Carkaſes, Mines and Forges (for theſe haue a contrary quality vnto the animall ſpirit, and make men to fall into conſumptions:) and alſo by the qualities, as extremitie of cold, heate, and moyſture.

But what if a man be forced, vpon ſome conſideration of importance, to forſake his natiue countrie, and to inhabit in a ſtrange climate?

Neceſſitie cannot bee limited. If a mans tender conſcience cannot admit the company of *Heretikes* or reprobates; or if it grieues his ſoule to ſee infinite troupes of *Lawyers*, like Rats, vermine, or the *Locuſts of Ethiopia*, to ouer-charge his natiue ſoyle, and like *noyſome Foxes* in the *Canticles*, to breake into *Chriſts* vineyard, ſhamelefly ſharing his ſeameleſſe coat, and by their vncharitable counſels ſowing ſeeds of debate among their brethren, of purpoſe to reape to

themſelues a golden harueſt by other mens loſſes: or if one departs his Country, to lead his friends into a better: or if a man be pincht with penury, that makes the good old wife to trot: Then let him (if it be poſſible) remoue into a warmer then his owne Countrey, ſuch as *New-England*, and *Virginia* are knowne to be; And ſuch as is my ſweeteſt hope, *the Southerne part of Newfound-land*, which my Countrey-man, braue *Princely Madoc*, found out long before; *Sebaſtian Cabot* ſeconded the ſame, at his charge that firſt vnited our two ſeuerall *Roſes*. The former Countries ſtand in the parallel of *Spaine*, but more temperate; and this latter conſiſts of equall climate and goodneſſe with *the Riuer of Loire* or *Lle oir*, according to the *Britiſh*, that is, *the golden place*; and indeed the Paradiſe of *France*, or rather of the world, if it be true, that Sr. *Iohn Mandeuil*, after all his trauels, attributed this Title to the *Biſhopricke of Leige*, and this noble *Riuer*. But letting this paſſe, I ſay, that's my Country, which giues me my well-being. *Patria eſt vbicunque bene*. And for the former, of *Virginia*, and *New-England*, bleſſed and eternized be thoſe *Honourable ſpirits*, which firſt beganne there to plant the name of their *Sauiour Chriſt*. And among others, let our *Iland of Great Britaine* acknowledge her ſelfe indebted to theſe foure Noble Gentlemen, my much eſteemed friends, my *L. de la VVare*, who well deſerues a Princely ſtile, Sr. *Thomas Dale*, *Captaine Argoll*, & *Captaine Smith*, who with vndaunted courage, and vnwearied reſolution, as ſo many gliſtering *Starres*, euery one of them comparable to the *Romane Curtius*, or *Spaniſh Cortez*, haue led the way vnto vs, to embrace thoſe fruitfull Regions, and to forſake our home-bred idleneſſe, which bodily and ſpiritually (like vnto *Vulcans* Nets) entangles and makes vs captiues. By the example of theſe induſtrious Gentlemen, let vs lend our helping hands to our poore Countrey-men, that would faine get into thoſe remote places, if they were of power able to furniſh themſelues with neceſſaries. Let vs for the honour of *Him*, whoſe vnprofitable Stewards wee are, let vs (I ſay) leaue off our looſe and lauiſh liuing, bluſhing in his

All-

All-seeing presence, that wee superfluously spend in ruffling Roses, Veluet-linings, *Tobacco*, and such like, as much as would serue to transport with sufficient means, the distressed Seruants of *Christ* to places of plenty. Wee reade, that *Isabella the Spanish Queene* sold her chiefest Iewels to furnish out *Columbus* for the discouery and planting of the *VVest-Indies*. I feare me, this *VVesterne Queene* will rise vp in Iudgment against vs, (as our *Sauiour* said of the *Southerne Queene* that trauelled to see *King Salomon*) and conuince vs of sordiditie and carelesnesse, for all our vaunting and craking of the *Apostolicke Faith*, our precise zeale, and true worship of *God*. Let not the childish doubts of cowardly *Clinickes* dismay your generous mindes, that other *Nations* may pretend claime hereafter vnto these fertile Countries: for beleeue it, the very *Law of Nations* themselues warrants vs the possession of that which no man actually possesseth: *Quod nullius est, inre Gentium primo occupanti conceditur.*

VVhat is the cause that the Ayre changeth so oft?

The Ayre receiues sundry alterations, not onely according to the sundry aspects of the Starres and Planets, as they rise and set, but also by reason of the diuersities of Countries, and of the particular situations of some places, as well vpon the water as vpon the land. Doe but marke, how feauers, rheumes, and plagues are ingendred by reason of troubled ayre, and of low marshie grounds: And on the contrary, how our health is continued, refreshed, and recouered in hilly, dry, or sandy Countries.

How doth the Ayre receiue alterations by the Starres and Planets?

Very shepheards know, that there be wandring Starres, called Planets, and fixed Stars, which rise and set, and are carried about included in their Spheares. All the fixed or settled Stars haue but one Spheare or Globe assigned vnto them by Astronomers, named *Aplanen*, somewhat seated aboue the Planets. The Planets euery one in his proper spheare, one in another, doe moue in longitude and in

latitude: in longitude from East to West: in latitude from the North to the South; and so on the contrary. The *Moone* finisheth her course and motion from East to West, in seuen and twenty dayes and eight houres: *Mercury*, *Venus*, and the *Sunne* in a yeare: *Mars* in two yeares: *Iupiter* in twelue yeares, and *Saturne* in thirty yeares. But leauing their motions and Constellations to a higher consideration, I will lay downe the obseruations of certaine starres, whose rising and setting doe occasion great alterations to the Ayre and seasons of the yeare.

About the twentieth day of *March*, when the *Sun* enters into the signe of *Aries*, at such time also as the star *Pegasus* ariseth in the morning; then begins the *Vernall Equinoctiall*, making the artificiall day equall with the night. This Quarter causeth sundry changes and chances in the Ayre, for the season waxeth warmer; and in the earth, for the earth lookes with another hiew at the influence of this Coniunction: Yea, such is the turbulent qualitie of this season, that Wines are troubled in their vessels, euen as our bodies are distempered with strange and vnexpected commotions of Humours striuing and struggling to ouermaster one another. Whereby sundry sickenesses breake out in our brittle bodies. What shall I write of the *Canicular* or *Dog-dayes*? A time so dangerous, that Physicians dare not minister any purging medicines to their Patients, nor the skilfullest Surgeons can cure their wounds. About the seuenteenth of *September*, the *Sunne* entring into *Libra*, for the latter *Equinoctiall*, that terrible starre *Arcturus* playeth the tyrant in the Ayre, that the effects thereof appeare in our bodies humours, awaking vp those paroxismes fits, and seedes of sicknesses, which before lay as it were at rest, to grow and increase in the braine and stomacke. I could likewise shew how the starre called *Pleiadum stella*, seated at the Eye of *Taurus*, with a sodaine and violent cold, blasteth and beareth downe the heate of *Aprill*, otherwhiles making the Ayre farre more cold then if it were in *March*. I could also make mention of that memorable Starre *Orion*,

which

which rising at the end of *October*, while the *Sunne* abides in *Scorpio*, his mortall enemy, doth so stirre vp stormes and tempests in the Ayre, that not without cause *Orion* is termed, *The Scourge of Saylors*.

How shall I know whether the Ayre be corrupted or no?

Besides the palpable and apparant issue of the effects, the Ayre is knowne to be corrupted, when it wanders out of the naturall disposition thereof, by declining to a hot and moyst distemper, when it appeares ouer-cast with thicke clouds, or with warme windes; when our smels seeme ranke and vnusually loathsome; when there abounds great store of creatures bred of putrifaction, as wormes, or venemous Toades, Snakes, Spiders, and such like, when there happens abundance of noysome and vnwonted weedes; when fruits degenerate from their former taste, more luscious, sweetish or watrish, not so easie to bee kept from rottennesse as they were accustomed; when beasts and fowles of the Ayre depart from their ordinary haunts, or else if they delight not therein. To conclude, when the small Poxe destroyeth children in excessiue numbers, it is a signe that pestilentiall Agues or plagues will not long bee absent from stronger bodies, caused through the malignant qualities of the same Ayre. But indeede in our cold Countries (populous Townes onely excepted) wee needе not doubt much of the Ayres corruption.

If the Ayre be hardly corrupted, how then happens the Plague?

Laying aside supernaturall causes, surely the sluttishnesse of roomes, and multitudes of lakes and dunghils, together with the nastinesse of seruants, which neglect to ayre and brush such cloathes as they haue in their custody, doe engender a venemous vapour in some close or narrow corner, where wanting vent or open ayre, it increaseth, and is presently conueighed by ones breath into the lungs, and from thence into the heart, which is the center of the body, or fountaine of life; and from thence, as from the Metropolitane Citie of mans little world, this pestilent scent is sent and dispersed by the veines and arteries, into all the parts

of

of the body, infecting the ſpirits and humours.

In ſuch extremities ſhew me how I may preuent the Infection.

You muſt vſe ſuch Antidotes as reſiſt poyſon, to fortifie your fort, which indeed is *Treacle*, if it bee truely made: And the ſureſt way to diſcerne it, is to miniſter a ſtrong purgation vnto ſome luſty body, and preſently after to giue him the quantity of a Beane of the *Treacle*, and the purgation ſhall neuer worke, if the *Treacle* be good. But for feare of the worſt, Take *Bolearmoniake*, *Harts-horne*, and *Terra ſagillata*, of each a dramme, of *Cinamon* a quarter of an ounce, ſtampe them to powder, and euery morning drinke the weight of halfe a dramme in a cup of Meath or Ale.

What ſhall a man doe, if the Ayre bee eyther too hot, too cold, or too corrupt?

Hee muſt vſe cold things to keepe away the heate, and hot things to expell the cold. Hee muſt adde dry things to moyſt, and moyſt to dry. To depart thence into another place were not amiſſe: For oftentimes it is ſeene, that ſicke folkes doe recouer their former health, onely by change of Ayre; to which agrees that Verſe;

Mox, procul, & tarde, cede, recede, redi.

But if the Ayre be corrupt, and that a man cannot remoue thence very quickly, he muſt artificially rectifie it, by perfuming his Chamber with Cypreſſe, Spruce, or Firre, with Iuniper, Roſemary, Bay-tree, or with wood of Aloes: and then by ſprinkling vineger here and there in his Chamber. In briefe, a man in ſuch caſes muſt get him a Noſegay compoſed of Roſes, Violets, Marioram, Marigold, and ſuch like. And when he goeth abroad, hee muſt hold in his mouth, eyther the pill of an Orange, or a piece of the roote of Angelica. Likewiſe hee muſt haue an eſpeciall regard, that his Chamber be at leaſt once a day neatly ſwept. Our Mariners lately returned from their Eaſt Indian voyage confeſſe, that their onely remedy againſt the Callentura, the Scuruie, and other diſeaſes at ſea, happning by the alterations of the Ayre, is the iuyce of Lemons. At my being in *Hungary*, I heard that the fiery Feauer, a diſeaſe infectious

infectious in that Country, is cured onely by Salt-niter, prepared with Sulphur, and giuen in water as drinke to the Patient: a thing very ſtrange, that fire ſhould quench fire. The Sweating-ſickneſſe proper to our *Engliſh* Countries, at firſt eſteemed incurable, was ſithence experienced to be cured by the cheapeſt way of the world, euen by *Abſtinence* alone: for as ſoone as the Patient findes himſelfe diſtempered with this diſeaſe, hee muſt preſently without intermiſsion reſt himſelfe ſtill on his bed, not mouing hand nor foote, ſpecially out of the bed, vnleſſe hee bee extremely forced. Hee muſt neyther eate nor drinke for the ſpace of foure and twenty houres, but bee moderately couered, ſo that the ſweat might diſtill out of the body gently, and by little and little without compulſion.

In *Ireland* they cure their Agues, onely with faſting foure or fiue dayes, from all kindes of meates, leauing Nature alone to ſpend out thoſe ſuperfluous humours, which the moyſture of their Weſterne Ayre breathed into them. And ſurely it were a worke of charitie in our *Phyſicians*, if herein they would admoniſh their Patients to inſiſt, and to imitate the ancient preſcriptions of Nature, and not to ſurcharge them with ſo many monſters of *Indian* or *Arabian* mixtures, which in ſtead of rooting out the venemous ſeedes of ſickneſſes, doe leaue behinde them a cankred conſtitution, and a crazed complection, ready to harbour other new and vnheard of infirmities, occaſioned by the poyſonous relikes of their medicines. Among ſo many *Phyſicians* which peſter the Common-wealth, how many haue we heard euer, to obſerue a ſparing *diet* in their owne perſons; nay, on the contrary, haue we not ſeene them feed themſelues with the wings and beſt parts of the Partridge, caruing only the bones vnto the ſicke, like vnto the *Phyſician* in *Rabelais*? But, as it is ſaid, *Few Lawyers dye well, and few Phyſicians liue well:* For now adayes they giue thēſelues more to obſerue mens wāton fits, then the rules of *Diet*, following Hypocriſie more then *Hippocrates*: chiefly, they flatter & ſooth *Ladies* in their longing deſires, praiſing their hot waters,

which they call cordiall, while they pry into their purses; euen so long doe they abuse these weaker vessels, like vnto their first Enchanter, vntill Death seazeth on their tender ioynts, wresting the bottle out of their dainty hands; not much differing from that of *Persius*:

Et tremor inter vina subit, calidumq; trientem
Excutit è manibus, dentes crepuêre retecti.

Shew me particularly, how the ayre may bee corrected for the recouery of sicke folkes, according to the diuersities of places, times and seasons.

Art may moderate all this, by accommodating the ayre in respect of the sicke. For if it be in Summer, that the ayre be too hot and sultry, as the vulgar say, and that the Patient is affected with some ague, or with some other burning disease, hee must be placed in some lower roome, or some coole chamber, where the heat of the Sunne comes not so forcibly. In Winter-time let fire correct the raw and cold ayre, specially for them that be afflicted with cold sicknesses. For such, a close warme roome must be prepared, secured from windes, where a good fire may be made.

Aduise me how I should build me an house for pleasure, health, and profit.

First, you must choose out a fine soyle, which hath water and wood annexed vnto it, and fore-cast in your minde whether the prospect to and fro bee decent and pleasant to the eye. For I am of this opinion, that if the eye be not satisfied, the minde cannot be pleased; if the minde bee not pleased, nature doth abhorre; and if nature doth abhorre, death at last must consequently follow. Next, you must marke, whether the Ayre which compasseth the situation of your house, be of a pure substance, and that shortly after the Sunne is vp, groweth warme; and contrarily groweth cold after the Sunne is set. Thirdly, you must make your foundation vpon a grauell ground mixt with clay, vpon a hil, or a hils side. Fourthly, look that your windows be North-ward or East-ward. Lastly, when your house is finished, you must prepare a Garden repleniſhed with sun-

dry

dry kindes of hearbs and flowers, wherein you may recreate and solace your selfe at times conuenient; for nothing in the world recreates the body, and nourisheth the spirits, more then sweet aire & fragrant smelling: The one partakes of the celestiall and inferiour qualities, pierceth the heart with perpetuall motion, and there finding the vitall spirits, affecteth them with the like qualities; The other delighteth the braine with vapours, as it were Aromaticall, and spreades it selfe thorow the arteries, for the increase of life.

Doth the nature of places alter the quality of the Ayre?

Yea doubtlesse: Eyther by reason of marshes, as I said before, which commonly are corrupted with rotten vapors and exhalations; or else of Church-yards, subiect likewise to the same mutations, we see by experience, that the ayre, which compasseth vs about, doth change his temperature: As also when it becomes eyther excessiuely hot or cold, dry or moist, we doe finde our selues in much trauell and alteration. Little doe the *Londoners* thinke that one of the chiefest causes of infectious sickenesses, spring from the damps of their Church-yards; Therefore it were well done, if they prouided other places of burials.

Doth the nature of the time of the yeare alter the Ayre?

The like mutations doth the Ayre inferre vnto vs in the foure seasons of the yeare, according to the course of the Sunne: for in the Spring-time, as I touched before, the Ayre is neerer vnto his owne nature, *to wit*, reasonably hot and moyst: in Summer further heated by the Sunne, it becomes hot and dry: in Harueſt, cold and dry: in Winter, cold and moyst. And not onely the Sunne in the foure seasons of the yeare brings such alterations in the Ayre, but likewise the Moone in her foure quarters, causeth foure differences: for the first seuenth day from the new Moone, vntill the next seuenth day, is like the Spring-time, being hot and moist. The second seuenth day, vntill the full of the Moone, is like Summer. The third day, the Moone decreasing, is correspondent vnto the Autumne. And the

fourth and laſt quarter is like the Winter. Euen ſo againe, the morning is hot and moiſt, like the Spring-time: noone is compared to ſummer: the euening to Autumne: and the night to the Winter.

What ſickneſſes doth the Ayre cauſe?

The Ayre cauſeth ſickneſſes according to the varietie of the Climate. In cold Countries, I meane, from the fiftieth degree, to the Pole Northward or Southward, few ſickneſſes abound; except they happen through exceſſe or diſtemperature of dyet, or vnwholeſomeneſſe of the ayre, as aboue written.

In hot Countreyes, ſpecially betweene the both *Tropicks*, the ayre is more intemperate and peſtilent. Here-hence ſpring *Plagues*, *Callenturaes*, and *Lues Venerea*; inſomuch as a certaine Writer affirmeth by experience, that an *European* can hardly liue in *Ethiopia*, or vnder the *Equinoctiall line*, aboue fifteene yeres, whereas on the contrary we heare that men liue in *Swethland*, in the North parts of *Ireland*, and in other cold places, where the ayre is pure and Northerly, till they attaine to an hundred or ſixeſcore yeeres. In a word, where ſheepe liue longeſt, there it is very likely that men will liue vntill their ſonnes waxe weary of them; and that is, on hilly and dry places, where windes abound.

Seeing that windes bee healthfull, diſcourſe ſomewhat of their qualities.

I could ſpeake of the generation of *Windes*, how at firſt they are nothing elſe but ſubtill and thinne vapours, drawn from the earth vp vnto the frozen and cold region of the Ayre, wherein meeting with certaine fiery exhalations, theſe vapours are lockt in for a time betwixt the ſulphureous heate and the ayrie moyſture, and after much buſtling and bickering, being forced to giue way, they get out and make theſe noyſes or hurliburlies, which wee call *Windes*. I could likewiſe deſcribe their names, numbers, and ſituations, according to the foure parts of the world, Eaſt, Weſt, North and South, together with their lieutenants, collate-

rall, or ſide-long blaſts: But then the chiefe ſcope of my Treatiſe might be called in queſtion for a runnagate out of his true *Meridian*, whereas our aime is to direct men onely for the fruition of their healths, at this preſent time.

The Eaſterly winde which blowes directly vnder the *Equator*, where the Sunne ariſeth, auailes moſt for the preſeruation of health. The Northerne winde, which is cold and dry, obtaines the next place; the VVeſterne the third place; and the South, which is hot & moyſt, endammageth our healths, and engendreth many ſickneſſes: whereof let the rheumaticke beare me witneſſe, whoſe griefes increaſe, when the ſouth-winde blowes.

Of Water. CHAP. 2.

What is Water?

VAter is an Element cold and moiſt, and doth not nouriſh, but helpe digeſtion.

How many kindes of Waters be there?

To diſcerne good VVaters from bad, you muſt learne that there be foure differences of waters; namely, Raine-water, Riuer-water, Fountain-water, and Stang-water. By Raine-water, I meane all that fals from the Region of the ayre vpon the earth in forme of water: and this is either ſweet, when it fals without a ſtorm; or elſe troubleſome, when it falls with ſtormes & tempeſts.

Is not Snow-water as good as Raine-water?

Snow-waters, albeit they be counted among thoſe waters which are light, as hauing beene ſublimed, purified, and as it were diſtilled, yet notwithſtanding they bee not ſo good: For they ingender feauers and morphewes.

What is the nature of Fountaine-water?

Fountain-water is the beſt water for preſeruatiō of health: But you muſt obſerue, of what ſide it ſprings, for if it comes

from the East, it excels the rest as well in moysture and thinnesse of substance, as in pleasant smell, and it doth moderately comfort the spirits: Contrariwise, those fountaines which spring out of rockes, towards the North, and which haue the sunne backward, are of a hard digestion, and nothing so pure as the other.

Whether water being drunke doth nourish? And whether the same be wholesome for sicke persons?

Surely water cannot nourish, because of it selfe it is of no substance to fortifie or increase the vitall faculties. Insomuch that it hardly passeth or moueth any requisite transpiration throughout the body, nor as yet can it distribute any nourishment to the Lyuer, much lesse to the Kidneyes, Brest, and Lungs, by reason of the windinesse, which keepes it from piercing into the profound parts of the body. For which cause the wisest Physicians aduised men to drinke it honeyed, which they called Oximell and Hydromell: or with Wine, or with Sugar, or with White-wine vineger. Being drunke alone, it neuer quencheth the drought, nor heate of the lungs, but rather hindereth the spetting vp of phlegme, and stoppeth vrine. Yet notwithstanding, at meales in Summer-time, it is drunke of hot complexioned people, in *Spaine*, and in scorching Countries: where, by the heate of the sunne it is better clarified then in our cold Climate.

How shall I know good water?

By the cleareneſſe of it. That water is best, which is light, transparent, agreeable to the light, Christalline, and which runneth from an higher to a lower ground: and that water, which runneth vpon clay, is better clarified then that which goeth vpon the stone. Likewise that water is good, which is lukewarme in Winter, and coole in Summer.

When is water wholesomest?

In Summer time it is most wholesome, yet notwithstanding, seldome to be drunke: But if at any time you be compelled to drinke it, see first that you seethe your water gently: for by seething, the grosse substance of it is taken away.

Some

Some vſe to try water by putting a cleane Napkin in it, and if any ſpots appeare vpon the ſame, then they ſuſpect the goodneſſe of the water.

How ſhall I reuiue Waters that beginne to putrifie?

This is performed by the addition of ſome ſmall portion of the oyle of Sulphur, or elſe of *Aqua vitæ*, well rectified, incorporating them both together. Some vſe to adde Vineger vnto it.

What is the other vſe of Waters?

Cold water, as you ſee, is of no great vſe for nouriſhment: but being accomodated with other things, it ſerues to comfort Nature, eyther for broths, ſuppings, Beere, Ale, Ptiſans, or ſuch like. *Aecius* writes, that the water which ſeethes meate well and readily, will alſo ſerue to concoct the meate in our ſtomackes, being drunke eyther raw, or boyled in pottage.

Of Fire. CHAP. 3.

What is Fire?

FIRE is an Element hot and dry, which diſſolueth the malicious vapours of the Ayre, ſtirreth vp naturall heate in mans body, and expelleth cold. This is it, which purifieth gold, which purgeth contagion, making the deſerteſt place habitable, the cauſe of iron, health, and of all our weales.

What kinde of fire is beſt?

That fire is beſt, which is made of dry and ſweet wood, either Aſh, old Oake, Spruce, or Firre: for wet and greene wood is diſcommodious: and ſo are all coales except chark-coales, becauſe they make the head heauy, and dry vp natural moyſture. But for the kitchin or malting, ſtone-coale is highly commended.

Turfes

Turfes likewiſe are very dangerous, becauſe they ſtop the wind-pipes, and make the skinne yellow. Some are forced to vſe the dung of beaſts dryed, and parched in the Ayre.

In *Germany* they vſe Stoues, which queſtionleſſe cannot but dull the ſpirits, and offend the purer faculties. There may be a kinde of fewell made of the cinders of coales, or old burnt ſea-coale, or ſtone-coale incorporated with Sawiers duſt and Cow-dung, which being formed in balls, and dryed in the winde, will burne very cleare. To be briefe, in time of ſickneſſe cauſed through the malignitie of the ayre, it is moſt expedient to correct and purge the rawneſſe and corruption thereof with good fires.

Are not ſweatings and hot-houſes wholeſome?

No, becauſe they exhauſt the good humours together with the bad: But in ſpring-time they may be vſed againſt the itch and ſmall Poxe: yet with this Prouiſo, that weake perſons haue wary guides to looke vnto them, for feare of ſudden ſuffocation with dampes and cloſeneſſe of the ayre.

What thinke you of fiery liquors?

It is the nature of all violent things to whirle about, and to ouerthrow their neereſt. But aboue all, Fire is moſt fierce and mercileſſe. Therefore I aduiſe the healthy to beware of thoſe burning liquors, which are brewed by our vilipendious *Vulcans*, not for any laſting vſe, but to beguile the luſtfull world with deſperate receipts, and momentary cures. The life of man is in the bloud, which bloud is milde, lukewarme, and quickly dryed vp with violent heate. Hee then that will liue in health, muſt not ouer-heate the furnace of his body: for the ſweeteſt malt is made with the ſofteſt fire.

The

The ſecond Section, concerning *Foode:*

Of Bread and Drinke: CHAP. I.

What is the vſe of Bread?

BRead made of pure wheate flowre, well boulted from all branne, and finely moulded and baked, comforteth and ſtrengtheneth the heart, maketh a man fat, and preſerueth health. It muſt not be aboue two or three dayes old at moſt, except the loaues be great, for then it waxeth hard to be concocted. Aboue all things, it is fit that it be firmented with ſowre leauen, and with good ſtore of ſalt: for certainely this leauening, though it make ſowre the dow, yet notwithſtanding, it maketh the bread light in the ſtomacke, and ſauourie in the taſte, which otherwiſe would be heauy, and very hard to be digeſted. As for raw corne or vnprepared, it is noyſome vnto the ſtrongeſt labourer, euen vnto the ſtouteſt mower. Let men therefore take heed how they eate it, either of wantonneſſe, or of appetite. For melancholike men, or them that be bound, Bread ſomewhat branny, is knowne to be wholeſome and looſing.

Aboue all things, it is not amiſſe to obſerue how your bread is ground, that you ſend it rather to a Water-mill, then to any other, and that the Mill-ſtones be ſound and of a hard greet, leſt, if they chance to breake, the bread become mixt with the grauell, and ſo breede infinite diſeaſes. Likewiſe you muſt take heede, that your bread, after that it is baked, be not preſently put to coole in any dankiſh or noyſome roome: for the nature of hot bread is to draw

vnto it all the bad ayre which is nigh: Therefore bee ſure not to remoue your bread from that pure roome where it was placed to coole, before it hath euaporated the moyſture thereof.

Neither is it wholeſome to eate hot bread alone, becauſe it puffes vp the ſtomacke with winde: yet notwithſtanding *Marſilius Ficinus* in his Booke *de vita cœlitùs comparanda*, highly commendeth the pith of bread newly taken out of the Ouen, if it be infuſed in Muſcadell, or yellowiſh Wine or in new Meath; for the ſmelling thereof auailes much a-gainſt ſwownings, and ſpecially it nouriſheth and comfor-teth the braine. I haue read of a certaine Philoſopher which prolonged his life, at the requeſt of his friends, for the ſpace of foure dayes, and longer might haue done, onely with the odour of new bread, which continually was brought in vn-to him for that purpoſe. And no maruell, for the braine be-ing the principall organ and ſeate of the ſpirituall *Nectar* and liuely faculties, which moue our little world, cannot chuſe but finde contentment in vapours of the like harmo-ny and diſpoſition, ſuch as wee affirme odoriferous things to be: as alſo we ſee by experience them that be ſick in their lungs; yea, almoſt of the Feauer Heckticke, chiefly cured by a pure ſimple Ayre, or by correcting of the Ayre, if it be not good, with Roſes and Violets, beſpred about the Chamber.

What is Rye Bread?

Rye bread well ſifted, not made of entire meale, and new baked, is in Summer time highly commended, ſpecially in the beginning of meate, for it keepeth the belly looſe; and for this cauſe it is ſo vſed at the tables of Princes: It muſt not bee eaten but in ſmall quantitie, rather for diet & health ſake, then to ſatisfie hunger.

What is Barley Bread?

The ancient *Romanes* vtterly forbad the vſe thereof, for it makes men cowardly and fearefull, by reaſon that it doth not nouriſh, but weaken the body, yet notwithſtanding ſome Phyſicians were of opinion, that it helpes them that

be

be diſeaſed of the Gout, by force of a cleanſing facultie which it hath.

What is Oaten Bread?

Oaten Bread is bak't commonly in cakes, much vſed in *Wales*, among the common ſort, and is of a binding property, but greatly ſtrengthening. Aboue all Cawdels, I recommend that which is made of the greateſt Oaten meale, or grotes, with Reyſins, and freſh Butter, as a breakfaſt to nouriſh a good complexion.

How is Wheaten Bread and paſtery to be vſed in Phyſicke?

Biſket, Simnels, Cracknels, Wafers, Cruſt, or toaſted-bread, being eaten dry, with a faſting ſtomacke, of them whoſe bellies are ſoluble, ſtayeth, ſtoppeth, and dryeth all diſtillations, Rheumes, and humors fallen or gathered in any part of the body: ſome ſay, that it cauſeth fat people to be leane: but certainely experience teacheth, that if it be taken after all other meate, it dryeth a moyſt body, and hindereth fatneſſe and all diſeaſes proceeding from moyſture, becauſe it keepeth the meate from being too ſuddenly and quickly conueyed into all the parts of the body: But the diſcommodity is, that it bindeth the belly, and cauſeth Melancholy.

Toaſted bread ſteept in White-wine, with Cinamon, Honey, or Sugar, prouokes a good appetite, and a liuely ſpirit vnto a man which is naturally ſluggiſh, drowſie, or weake. And for paſterie, it is rather gluttonous, than healthy, not eaſie to digeſt, fitter to be taken at the end of meales, to preuent the Gout or the Dropſie. And indeed the often vſe thereof cauſeth obſtructions, and conſequently grauell, and the materials of the ſtone; for being without leauen, it becommeth hard in digeſtion.

What is the vſe of Beere?

Beere which is made of good Malt, well brewed, not too new, nor too ſtale, nouriſheth the body, cauſeth a good colour, and quickly paſſeth out of the body. It auaileth a man much, and is no leſſe wholeſome to our conſtitutions then wine: Beſides the nutritiue facultie which it hath by

the malt, it receiueth likewiſe a certaine property of medicine by the Hop. Stale, with good ſtore of Sugar, eyther in the morning, or before meales, it reioyceth the heart, cleareth the complexion, and cureth Melancholy. And thus vſed, it profiteth more then wine.

What is your opinion of March-beere and ſtrong drinke?

Decrepit and toothleſſe old people, firſt brought in the vſe of ſtrong drinke, which ſince young perſons, after their example, tooke vp, partly by tradition and cuſtome, and partly becauſe they felt no preſent euill to ariſe thereby. But herein experience teacheth vs, that they were fouly abuſed, for the cruell *criſis* and effect of many poyſonous potions, will neuer breake out in ſtrong conſtitutions at the firſt. In continuance of time it will come to paſſe, that the bloud will ouer-heate, and then wofull repentance confirmes that old ſaying; *Quod defertur, non aufertur*: that which is deferred, is not taken away. Which alſo moued *Galen* more manifeſtly to write of noyſome nouriſhment; *Although* (quoth hee) *they bring no apparant harme for the preſent vnto the bodies of the younger ſort; yet the inconuenience growes ſecretly by little and little, and when age drawes on, the ioynts, ſinewes, and bowels are troubled with ſuch ſickneſſes, that they can hardly or neuer be cured.* They that drinke ſmall Beere or Ale, fall ſeldome ſicke: whereas others of the like age and complexion ſhall ſeldome liue without ſome notable griefe, either in body, or in minde. If the braine be inflamed, *Furor arma miniſtrat*, they will fight with their old ſhooes: if the bloud ouer-boiles in the veines, it makes them friske, and as the Latiniſts ſay, *vitulari*, to play the wantons; or elſe, chide, ſcold, and ſwell. And this is the reaſon why they that dwell farre from ciuill ſocieties, by vertue of their ſtrong liquor, doe nothing but ſcold and ſcoffe.

What is the vſe of Ale?

Ale, made of Barley malt and good water, doth make a man ſtrong: but now adaies few Brewers doe brew it as they ought: for they adde ſlimy and heauy baggage vnto it,

it, thinking thereby to pleaſe toſſe-pots, and to encreaſe the vigour of it.

How ſhall I diſcerne good Ale from bad?

Good Ale ought to be freſh and cleere of colour. It muſt not be tilted, for then the beſt qualitie is ſpent: It muſt neither looke muddy, nor yet carry a taile with it.

Shew me a wholſome Diet-drinke.

The moſt precious and wholſome ordinary drinke, as well for them that be in health, as for ſicke and impotent perſons, is made after this manner:

Take halfe a pound of Barley, foure meaſures of Water, halfe an ounce of Licoras, and two drammes of the ſeede of Violets, two drammes of Parſley ſeed, three ounces of red Roſes, an ounce and a halfe of Hyſop and Sage, three ounces of Figs and Reyſins well pickt; ſeethe them all together in an earthen veſſell, ſo long till they decreaſe two fingers bredth by ſeething: then put the pot in cold water, and ſtraine the ingredients thorow a cloth.

Shew me a ſpeedy drinke for Trauellers, when they want Beere or Ale at their Inne.

Let them take a quart of fayre water, and put thereto fiue or ſixe ſpoonefuls of good wine-vineger, or of *Aqua Compoſita*, a ſmall quantitie of Sugar, and ſome Borrage, or a branch of Roſemary: let them bee brewed well out of one pot into another, and then their drinke is ready.

What ſhall poore men doe, when Malt is extreme deere?

They muſt gather the toppes of Heath, whereof the vſuall bruſhes are made, and dry them, and keepe them from moulding. Then they may at all times brew a cheape drinke for themſelues therewith. Which kinde of drinke is very wholſome, as well for the Liuer as the Spleene; but much the more pleaſant, if they put a little Licoras into it. There is another ſort of drinke, of Water and Vineger proportionably mingled together, which in Summer they may vſe. This kinde of drinke I wiſh to bee practiſed in long voyages at Sea.

How ſhall I helpe Beere or Ale, which begin to grow ſoure or dead?

Put a handfull or two of Oat-meale, or elſe of ground Malt into the barrell of Beere or Ale, ſtirre the ſame well together, and ſo make it reuiue afreſh. Or elſe if you pleaſe, bury your drinke vnder the ground in the earth, for the ſpace of foure and twenty houres: Or elſe put into the veſſell, the r[o]otes of Iroes, Bay-berries, Organy or Iſop.

Teach mee a way to make Beere or Ale to become ſtale within two or three dayes.

This is performed, if you bury your Beere or Ale, being filled into pots, in a ſhady place ſomewhat deepe in the ground. But this vnnaturall drinke proues windy, if it bee often vſed.

What is Meath?

Meath or Mead, is made of honey & water boyled both together. This kind of drink is good for them which enioy their health; but hurtfull for them who are afflicted with the ſtrangury or cholicke. There is no drinke in the world more wholeſome then Meath, if it be well brewed: It reſtores the ſpirits, and brings them to an harmony; for ſurely honey thus diſſolued, is moſt ſoueraine, if it be made with White or Rheniſh wine.

Shew mee a Receipt to make Meath *after the wholeſomeſt manner.*

I muſt needes confeſſe, it is better to vſe honey when it is allayed and diſſolued in water or white-VVine, then alone in the ſubſtance. For by this diſſolution, the heate of it is tempered & brought to an excellent operation. To make good *Meath*, take one part of pure honey, and ſixe parts of cleare water, let them boyle together, vntill the one halfe be conſumed, alwaies taking off the ſcumme. VVhen it is cooled, you muſt adde vnto it ſome Barme, which in ſome places they call *Gods-good*, to make it boyle vp and purge. After it hath wrought ſufficiently, you muſt tunne it vp in wine veſſell. And if you will haue it excellent, hang a bunch of Cinamon, Nutmeg, Ginger, and a little Rubarbe in a piece of coorſe Canuaſe with a ſtone in the bottome. This kinde of *Meath*, after it hath ſettled a fortnight, is ſingular

good

good against all accidents of the braine, as the giddineſſe of the head, the Lethargy, the Megrim, the Apoplexie, the Falling-ſickneſſe, the Palſie, and the Rheume. It helpes the ill diſpoſition of the body, the Greene-ſickneſſe, and the Quartine Ague: It preuents the Gout, and the comming on of many ſickneſſes: It preſerues from putrefaction, and will cauſe one to haue a flouriſhing colour.

Shew mee for whom Honey is wholſome, and for whom vnwholſome.

The like effects doth Honey produce, when it is incorporated with fruit, ſpecially for the making of Conſerues: But by it ſelfe being eaten, it enflames and ſwels, which is the reaſon that young people are forbidden by *Phyſicians* to eate it alone, as *Galen* implieth in theſe words; *Honey is good for aged perſons, and for them that be of cold complexions; but for young folkes it is hurtfull, becauſe it turneth their nature into heat and choller*. Therefore it muſt not be vſed of young people, except they adde it to things cold and moiſt.

Of Wine. CHAP. 2.

What is the propertie of Wine; and namely of Claret-wine?

WIne temperately taken, refreſheth the heart and the ſpirits, tempereth the humours, ingendereth good bloud, breaketh flegme, conſerueth nature, and maketh it merry, as the Princely Prophet ſpeakes, *Wine reioyceth the heart of man.* Claret-wine being moderately drunke, forceth the ſoule to partake with the body, ſo that both of them together, being full of animall ſpirits, might ioyne in one pleaſing ſound, for the glorifying of their Soueraigne Benefactor. In briefe, Claret-wine is a ſingular remedy againſt faintings, cauſed through crudities, or exceſſiue euacuations.

ons. But toward night it ingendreth Rheumes, and cauſeth ſweat in the nights. And ſo doe all wines being drunke in the night, or at Supper.

Which kinde of Wine is wholſomeſt for them that bee in health?

Surely the *Claret*, or *Wine of Graue*, brought from *Burdeaux*, being moderately drunke, I meane, a draught thereof now and then at meales, in cold weather, doth fortifie the ſpirits. In Summer-time, ſpecially towards the euening, it muſt be ſpared of hot ſtomackes, and of ſuch as be ſubiect to the Gout, leſt the vſe thereof procure ſweating and griping in the night, as fals out commonly to young or cholericke people, which lye in downy beds.

In *France* they account the *Wines* of *Coucy* the moſt healthfull, as thoſe which their *Kings* doe loue: But the common ſort commend the *Wine* of *Aniou* and *Orleance*, which laſt the *Kings Officers* are ſworne neuer to admit into the Royall Palace, becauſe this kinde of *Wine* fumes vp to the head. Likewiſe the *Wines* of *Beaune* in *Burgundy*, are paſsing good, as that old Verſe doth teſtifie;

Vinum Belnenſe ſuper omnia vina recenſe.

But I thinke this *Wine* is a ſtranger to our Countreymen.

What is the vſe of White-wine?

White-wine drunke in the morning faſting with Sugar, cleanſeth the lungs: being taken with red Onions bruiſed, it pierceth quickly into the bladder, and breaketh the Stone. But if this kinde of *Wine* bee drunke with a full ſtomacke, it doth more hurt then good, and cauſeth the meate to deſcend, before it be fully concocted.

What is the vſe of Rheniſh-wine?

Rheniſh-wine of all other is the moſt excellent in Spring or Summer-time; for it ſcowreth the reynes of the backe, clarifieth the ſpirits, prouoketh vrine, and driueth away the head-ache, ſpecially if it doth proceede from the heate of the ſtomacke. But it is not amiſſe to drinke it with Sugar and a ſliced Lemon. For faint hearts, a little Cinnamon-

water

water added vnto it is very good.

What is the vse of Muscadell, Malmesie, and Brown-bastard?

These kindes of wines are onely for married folkes, because they strengthen the backe, yet I wish them to be very chary in the drinking thereof, lest their often vse fill the reines and seede-vessels with vnnaturall, accidentall, windy, puft, or as Philosophers speake, with *aduenticious* heate, which in time will grow to a number of inconueniences. But for aged persons, these high and yellowish wines are wonderfull wholesome in the Winter-time.

What is the vse of Sacke?

Sacke doth make men fat and foggy, and therefore not to be taken of young men. Being drunke before Supper with store of Sugar, it prouoketh appetite, comforteth the spirits maruellously, and concocteth raw humours. *Canary Sacke* is more full of spirits then any other.

How shall I know whether honey or water be mingled with wine?

Vintners, I confesse, in these dayes are wont to iuggle, and sophistically to abuse Wine, namely, Alligant, Muscadell and Browne-Bastard, but you shall perceiue their deceit by this meanes; Take a few drops of the wine, and powre them vpon a hot plate of yron, and the wine being dissolued, the honey will remaine and thicken. If you suspect your wine to be mingled with water, you shall discerne the same by putting a Peare into it: for if the Peare swim vpon the face of the wine, and sinke not to the bottome, then it is perfect, and vnmingled; but if it sinke to the bottome, water without doubt is added vnto it.

Shew me a way to keepe Claret-wine, or any wine good, nine or tenne yeeres.

At euery Vintage, draw almost the fourth part out of the Hogshead, and then roule it vpon his lee, and after fill it vp with the best new wine of the same kinde that you can get. Your Caske ought to be bound with yron hoopes, and kept alwaies full.

How might I helpe Wine that reboyleth?

Put a piece of cheese into the vessell, & presently a wõderful

effect will follow: Or elſe put a bunch of Pennyroyall, Organy, or Calamint, about the hole at which the new wine commeth forth: but if your wine be new, and you will haue it quickly purged, you muſt put halfe a pinte of vineger to euery fifteene quarts of new wine.

Shew me how to ſeparate Water from Wine.

Doctor *Liebault*, a learned Phyſician of *France*, ſaith, that if it come to paſſe that wine haue water in it, and that wee finde it to be ſo; to ſeparate then this water from this wine, you muſt put into the veſſell of wine, melted Allom, and after ſtopping the mouth of the ſaid veſſell with a Spunge drenched in oyle, to turne the mouth of the veſſell ſo ſtopped, downeward, and ſo the water onely will come forth: or elſe cauſe a veſſell of Iuy-wood to be made, and put therin ſuch quantitie of wine as it will be able to hold, the water will come forth preſently, and the wine will abide pure and neat. Some doe vſe preſently to change the wine ſo watered, and to draw it out into another veſſell, and then to put a pinte and a halfe of ſalt to euery fifteene quarts of wine: others doe boyle the wine vpon the fire ſo long, vntill the third part be conſumed, and the reſt they vſe three or foure yeeres after.

Shew me a way how a man may drinke much wine, and yet not be drunke.

To drinke great ſtore of wine, and not to bee drunke, you muſt eate of the roaſted lungs of a Goat: or otherwiſe, eate ſixe or ſeuen bitter Almonds faſting: or otherwiſe, eate raw Coleworts before you drinke, (for the Vine and the Colewort being planted together, will neuer grow) and you ſhall not become drunke. But the chiefeſt way of all is, to eate great ſtore of meate, before you drinke one cup full.

How many ſorts of drunkards are there?

So many men, ſo many mindes. The ſoule being once depraued, and depriued (for want of grace) of her vniforme and melodious harmony, becommeth tainted with diuers and diſcording affections, inſomuch that in their very drinking,

drinking, they ſhew of what baſe alloy they are compoſed. Some kinde of Drunkards we ſee laughing out of all meaſure, and theſe are of a Sanguine complexion: others wee ſee weeping, and theſe are Melancholike: Some are dumbe, ſome talkatiue, ſome hop and dance, ſome on the contrary, whoſe braines are full of Phlegme, lye ſtill, as if they were without feeling. One more watchfull then the reſt, drinkes more then twenty, deſeruing well the Garland of *Bacchus*: another ſleepes and wallowes like a filthy Hogge: one flatters: another fights, being ſubiect to the humour of Choler: In briefe, one is Lyon-drunke, another Sow-drunke: One Apiſh drunke, another Parrot-drunke.

How to make them which are drunke, ſober.

You muſt make them eate Coleworts (which are enemies to wine) or ſome manner of confections made of brine; or elſe drinke great draughts of vineger. But indeed ſleepe is the moſt conuenient remedy for ſuch beaſtly monſters, that haue depriued themſelues of the liuely Image of God, that is, of reaſon and vnderſtanding.

Shew mee away how to make Toſſe-pots and Drunkards to hate wine.

Cauſe a Drunkard to drinke with White-wine, the bloſſomes of Rye, gathered at ſuch time as the Rye bloſſometh: or elſe take three or foure Eeles aliue, and let them lye in wine till they dye, and afterward cauſe this wine to be drunken off by ſuch as are giuen to be drunke. Some vſe to giue them the infuſion of medicines in that kinde of drink which the party loues beſt, ſuch as the powder of *Stibium*, or *Steele*, miniſtred in wine. But in vaine labours the Phyſician to cure the bodies intemperance, while the ſoule ſleepes in ſin, while the reaſonable faculties lye trodden and trampled vnder theſe beaſtly pleaſures. Awake then, thou ſenſuall man, and ſhoote inwardly into the lightſome cauſe of health, which is no other then ſobriety, faſhioned after the ſpirituall Image of the *Deitie*. But if thy nature bee ſo ſterne, if thy ſoules aduantage be no ſolid reaſon in thy iudgement to conuert thy brutiſh liuing, yet let examples of the bodies

griefes terrifie thy luſtfull thoughts from ſuch drunken dregs. Looke but on the countenance of a drunkard, and is not he diſſigured? Doth not his noſe ſeeme rotten, withered, or worme-eaten? Doth not his breath ſtinke with dampiſh ſmels, his tongue falter? Is not his body crazed, ſubiect to Gouts and Dropſies? It is written of old Father *Ennius*, that by emptying of bottles, he got the gout and many other dolours. As *Monſieur du Cheſne* out of *Celius Rhodiginus* tranſlateth theſe verſes into *French*:

Le bon pere Ennius ſeicha tant les bouteilles,
Qu'il fut geine de goutte et douleurs nompareilles.

More would I inueigh againſt the *Lapithes* of out age, had not I of late taxed them in my *firſt Circle of the Spirit of Detraction.*

Shew mee a way to make old Wine or Beere to bee new out of hand.

Take bitter Almonds and Melilot, of each an ounce; of Licoras three ounces, of the flowres of Aliſander as much, of Aloes, Epaticke two ounces, bray them all, and tye them together in a linnen cloth, and ſo ſteepe them in the Wine or Beere, to make it both new and good.

At what time are Wine and Beere ready to turne and change?

About the middeſt of *Iune*, when the Sun enters into the *Tropicke of Cancer*, and ſomewhat before the *Dogge-dayes* beginne, Wine and Beere are apt to become eager and corrupt, and likewiſe when the Southerne winde blowes, whether it be in Summer time or Winter, when it is great raine, lightning, thunder, or earthquakes, then are Wine and Beere ſubiect to turne.

Shew me how to keepe Wine and Beere without turning.

Aboue all things, haue a ſpeciall regard that you lay your veſſels in vaulted Sellers, and then caſt into your ſaid veſſels, either Roach Allome done into powder, or the aſhes of Oaken-wood, or beaten Pepper, or elſe put into your veſſels ſo corrupted, a good quantity of Cowes milke ſomewhat ſalted; or if none of theſe ſerue, draw the drinke

into

into another vessell that is sweet and vntainted, vsing a composition of the foresaid remedies, intermingling it foure or fiue times a day, for the space of a weeke.

Is Wine hurtfull to sicke folkes?

Hippocrates writeth, that to giue wine or Milke to them that be sicke of agues or head-aches, is to giue them poyson, yet neuertheless it doth agree with some kinde of diseases: as for example, it is permitted to them that be troubled with Dropsies, with Palsies, with ill dispositions of the body, and with the rawnesse and weakenesse of the stomacke: to be briefe, wine is an excellent restoratiue for old age, which of it selfe is a great and troublesome sicknesse; and for this cause some Physicians aduised old men to drink wine in the middest of Summer, I meane, to vse *Bacchus* for their Physician, twenty daies before, and twenty dayes after the *Dogge-dayes*, to the end, that in the heate and siccitie of that fiery Starre, their lungs should be ouer-flowne: but howsoeuer, wine reuiueth feeble spirits, and maketh the heart light, specially of an old man, according to the Italian saying: *A vecchio infunde lolio ne la lampada quasi estincta:* Vnto an old man it infuseth oyle in his decayed lampe.

What sorts of Wine will last longest?

Those wines which are most full of spirits, as *Canary*, and such as our Merchants transport from *Madera* and other *Spanish Ilands*, will keepe longest. But the surest way is to marke, whether the yeere be hot and dry, for then the vertues of wines are strong and perfect.

Of Diet-drinkes, as well for them that be sicke as in health.

Chap. 3.

Shew me how to correct the malicious vapours of Wines, Ale, or Beere.

FOr the correction of medicinable liquor, you must put and infuse Burrage, Buglos, and Pimpernell in your drinke, for the space of foure and twenty houres before you drinke of it. Some vse to temper the force of wine by putting a toste in it: Some take the leaues of Isop well powned made fast in a fine cloth, and put into new Wine or Ale, against the diseases of the lungs, shortnesse of the breath, and the cough, which they call Isop-wine or Ale: Some take dry Roses, Anise, and Honey, together with one pound of the leaues and seede of Betony, one pound of Fenell seede, and a little Saffron; these ingredients they put in twenty quarts of new Wine or Ale, and after a monethis past, they change the Wine or Ale into a new vessell: this kinde of drinke is very expedient to bee drunke for the clearing of the eye-sight, for Pleurisies, and for the corroborating of the stomacke. Others make wine or Ale of VVormewood for the paine of the stomacke and lyuer, and for the wormes of the guts: which VVine or Ale is made after this manner; Eight drams of VVormewood, stampe them and straine them, and so cast them into three pintes of wine or Ale.

Shew mee how to make Ipocras and Wine of Seene.

Common Ipocras is made after this manner: Take nine pound of the best white wine or Claret that you can get, an ounce and a halfe of Cinamon, one pound of Sugar, three

three drams of Ginger, and two Scruples of Nutmegs, beat all these somewhat grosly, then let them soake three daies in the said wine, and afterward straine it, and vse it, for the heating and comforting of a cold and weake stomacke. But if you feare sickenesse, prepare wine of Seene after this manner: Take an ounce of the leaues of Seene well mundified, halfe a dramme of Cinamon, seethe them in a quart of white wine, with a soft fire, till it come to a pinte, afterwards put a little Sugar vnto it, and in three dayes after it hath beene steeped, and so continuing, you may straine it and vse it, by taking of three spoonefuls in the morning, and three spoonefuls when you goe to bed, vntill your body bee sufficiently purged.

Shew me a Dyet-drinke against Melancholy.

Take two ounces of the leaues of Seene, of Fumitory, greene Hops and Burrage, of each a pound, seethe them to the third part, in faire water, with a soft fire, or else till two gallons come to one gallon, straine them and sweeten them with Sugar or Honey, and after a weeke you may drinke thereof euery morning a draught fasting, and so before supper one houre.

Shew me a Dyet-drinke against the Consumption.

Take two gallons of small Ale, halfe a pound of blancht Almonds, a quarter of a pound of Annise seedes, three or foure stickes of Licoras sliced or bruised, one pound of Red Roses, Isop, and Parsley, bruise and straine what is to bee bruised and strained: after you haue, let them boyle to one gallon, and when it is ready, adde vnto it a quart of Malmesie, and drinke thereof morning and euening two houres before you eate: this drinke preserueth a man from the cough, makes a man of a strong constitution, and cureth the Consumption.

Of

Of Cider and Perry. CHAP. 4.

What is Cider?

PLaterus the great practitioner of ourage, writes of a *Noble man* that was cured of the *Gout*, by giuing ouer wine, and by vſing of Cider and ſharpe or ſowre drinkes. *Monſieur Libault* in his third booke of his *Maiſon ruſtique*, deſcribeth Cider to be ſingular good to coole a hot liuer and ſtomacke, to temper the heate of boyling and cholericke bloud, to ſtay cholericke and aduſt vomiting, to aſſwage thirſt, to cut and make thin groſſe and ſlimy humors, whether hot or cold, but chiefly the hot.

What is the vſe of Perry?

Perry is a ſweet kinde of Cider, either preſſed from Peares or from ſweet Apples: ſuch Cider therefore as is ſweet, becauſe of his ſweetneſſe, which commeth of temperate heate, is the moſt nouriſhing of all Ciders, and the moſt profitable to be vſed of ſuch as haue cold and dry ſtomackes: and on the contrary, but ſmally profiting them which haue a hot ſtomacke, whether it be more or leſſe, or ſtomackes that are full of humidity, very tender and queaſie, and ſubiect vnto chollericke vomits and fluxes; foreſeene alſo that they that ſhall drinke it thus, be not ſubiect to the Chollicke or Gout, becauſe that ſweet Cider preſſed new from ſweete Apples, is windy by nature, as are alſo ſweete Apples themſelues. This is the cauſe why Phyſicians counſell and aduiſe, that ſweet Apples ſhould be roſted in the aſhes, and corrected with Anniſeeed for them that ſhall eate them, that ſo their great moyſture, which is the originall fountaine of windineſſe, may be concocted by the heate of the fire.

Of

Of Fleſh. CHAP. 5.

What Fleſh is beſt to be eaten.

BEfore you be reſolued of this, I muſt declare vnto you the ſorts of fleſh, and the natures of it. There bee two ſorts of fleſh, the one foure-footed, and the other that of Fowle. Among thoſe that be foure-footed, ſome are yong, ſome are of middle age, others are old: the young are moiſt, and doe commonly cauſe excrements and looſeneſſe in the belly: old fleſh is dry, of ſmall nouriſhment, and of hard digeſtion; therefore I take that fleſh to bee beſt which is of middle age, if not to wantons taſte, yet at the leaſt to nouriſh ſoundly and profitably, according to the French Prouerbe: He that loues young fleſh and old fiſh, loues contrary to reaſon.

Qui veut ieune chair et vieux poiſſon,
Se trouer epugner a raiſon.

Certainely that of the male doth farre excell the fleſh of the female, as for example: the Oxe fleſh is better then the Cowes fleſh: a fat Wether is better then a fat Ewe. And this is to bee vnderſtood of thoſe males which are gelt: for I cannot deny but Bull-beefe and Ramme mutton is farre worſe then the fleſh of the Cow and the Ewe; and to them which obſerue dyet, I muſt needs ſay, that *all fleſh whatſoeuer, be it Beefe, Mutton, or other, that is bred on dry places or mountainous, where there is any reaſonable paſture, is alwaies better, firmer fleſh, and more wholſome, then that which is bred in valleyes, or on low and marſhie grounds, where there grow bul-ruſhes, and other weedes and hearbes, cold, moiſt, and of little ſubſtance.* To conclude this fleſh of foure-footed beaſts, I haue found that Mutton, Beefe, Kid, Lambe, Veale, Pigges and Rabbets, are meats eaſie to be digeſted, and doe engender good blood; whereas on the contrary, I find that Mar-

tlemaſſe Beefe, Bacon and Veniſon, together with the kidneyes, liuers and the entrals of beaſts, doe breed raw humours in the ſtomacke, and fluxes. In like manner, fat meat is fulſome, and takes away a mans ſtomacke, ſpecially that which is gathered on low and wet grounds.

Among Fowle we count the Capon, the yong Pigeon, the Partridge, the Woodcocke, the Peacocke, and the Turkiecocke, to be meates of an excellent temperature, and fit to continue the body in health: and contrariwiſe that Hares, Duckes, Geeſe, (yong Goſlings onely excepted) and Swans doe diſpoſe the body to Melancholy. Note alſo that *mans nature is beſt refreſhed, when it is fed with change of meate at euery other meale.*

Shew mee a way to preſerue fleſh and fowle ſound and ſweet for one moneth, notwithſtanding the contagiouſneſſe of the weather.

Maſter Plat in his Iewell-houſe of Art and Nature, counſelleth Huſwiues to make a ſtrong brine, ſo as the water be ouer-glutted with ſalt, and being ſcalding hot, to perboyle their Mutton, Veale, Veniſon, Fowle, or ſuch like, and then to hang them vp in a conuenient place; with this vſage they will laſt a ſufficient ſpace, without any bad or ouer-ſaltiſh taſte. Some haue holpen tainted Veniſon, by lapping the ſame in a coorſe thin cloth, couering it firſt with ſalt, and then burying it a yard deepe in the ground.

What is the vſe of our common meates?

Yong Mutton boyled and eaten with opening and cordiall hearbs, is the moſt nouriſhing meat of all, and hurteth none, but onely flegmatike perſons, and thoſe which are troubled with the dropſie. It is written, that the iuyce of a preſt legge of Mutton with Orenge iuyce, reſtores decayed nature, and cures the fluxe: young beefe, bred vp in fruitfull paſture, and other-whiles wrought at plow, being powdred with ſalt three or foure dayes, and exquiſitely ſodden, is naturall meat for men of ſtrong conſtitutions. It nouriſheth exceedingly, and ſtoppeth the fluxe of yellow

choler:

choler: Howbeit Martlemas beefe (ſo commonly called) or ouerſalted beefe is not laudable; for it ingendereth melancholicke diſeaſes, and the ſtone: But beefe gently ſalted, helpes the rhume, and digeſteth crudities.

Veale young and tender, ſodden with young Pullets, or Capons, and Smallage, is very nutritiue and wholeſome for all ſeaſons, ages and conſtitutions.

Young Lambe is a meat more dainty then wholeſome, being moiſt and apt to ingender flegmaticke humours.

The leane of a young fat Hog eaten moderately with ſpices, and hot things, doth ſurpaſſe all manner of meat, except Veale, for nouriſhment; it keepeth the paunch ſlippery, and prouoketh vrine; but it hurteth them that be ſubiect to the Gout and *Sciatica*, and annoyeth old men, and idle perſons. A young Pig is reſtoratiue, if it bee flayed and made in a ielly. To be ſhort, Bacon may be eaten with other fleſh, to prouoke appetite, and to breake flegme coagulated and thickned in the ſtomacke.

The hinder part of a young Kid roaſted, is a meat, ſoone digeſted, farre better then Lambe, and therefore very wholeſome for ſicke and weake folkes. It is more fit for young and hot conſtitutions, then for old men or flegmaticke perſons.

Young fallow Deere very well chaſed, hangd vp vntill it bee tender, and in roaſting being throughly baſted with oyle, or well larded, is very good for them that bee troubled with the rhume or palſie: Baked Veniſon otherwhiles is paſſing good; but it hurteth leane folkes and old men, it diſpoſeth the body to agues, and cauſeth fearefull dreames, if they ouerglut themſelues with it.

Some ſay that Veniſon being eaten in the morning, prolongeth life; but eaten at night, it bringeth ſodaine death. The hornes of Deere being long and ſlender, are remedies againſt poyſoned potions; and ſo are the bones that grow in their hearts.

Hare and Conies fleſh perboyled, and then roſted with ſweet hearbs, Cloues, and other ſpices, conſumeth all

corrupt humors and flegme in the ſtomacke, and maketh a man to looke amiably, according to the prouerbe, *He hath ſwallowed vp a Hare*: But it is vnwholeſome for lazy and melancholike men. Rabbets are accounted of very excellent nouriſhment.

What is your opinion of Fowle?

A fat Capon is more nutritiue then any other kinde of Fowle. It increaſeth nature, and helpeth the weakneſſe of the braine. But vnleſſe a man, after the eating of it, vſe exerciſe foure or fiue houres after, it will doe him more hurt then good. As for Chickens, they are fitter to bee eaten of ſicke men, then of them that be in health.

Pigeons plump and fat boiled in ſweet fleſh-broth with coriander and vineger, or with ſowre Cheries and Plums, doe purge the reines, heale the palſie proceeding of a colde cauſe, and are very good in cold weather for old perſons, and ſtomacks full of flegme.

But the Pheſant henne is the chiefe fowle, ſurpaſsing all other for health and nouriſhment: And this is moſt true, that all wilde fowle whatſoeuer are farre wholeſomer, and may be kept longer from tainting then the tame, which are coop'd vp from the aire.

A young fat Gooſe farſed with ſweet hearbs and ſpices, doth competently nouriſh. Notwithſtanding, tender folkes muſt not eat ther eof; for it filleth the body with ſuperfluous humours, and cauſeth the feauer to follow. The fat of it ſerues for an Anodine, to make caraplaſmes to aſſwage ſwelling.

Young Ducks ſtifled with Borage ſmoke, and being eaten in cold weather, ſtrengthen the voyce, and encreaſe naturall ſeed: but they ingender melancholicke being immoderately eaten.

Young hen-Partridges, eaten with vineger, do heale the falling-ſickneſſe, and all manner of fluxes, and dry vp bad humours in the belly.

Quailes eaten with coriander ſeed and vineger, do help melancholike men.

VVood-

VVoodcocks, Plouers, and Snites are somewhat lightly digested, & therefore fit to be eaten of all sorts of persons: but they be better after frosts then before.

Swans, Turkies, Peacockes, Hearnes, and Cranes, if they be hanged by the necks fiue or sixe daies with waights at their feet, and afterwards eaten with good sauce, doe greatly nourish and profit them which haue hot bellies.

Larkes and Sparrowes are maruellous good for them that be diseased of the collick, and are very expedient for weake or wasted bodies.

Shew me a way to fatten great fowle in short time.

You must follow *Master Plats* aduice, namely, to take the bloud of beasts, whereof the Butchers make no great reckoning, and boile it with some store of branne amongst it (perhaps graines will suffice, but branne is best) vntill it come to the shape of a blood-pudding, and therewith feed your Fowle so fat as you please. You may feed Turkies with bruised Acornes, and they will prosper exceedingly.

What thinke you of Beasts tongues?

Surely the Neates-tongue auailes much against moist humours: And *Monsieur du Chesne* in his *Pourtraict de la sante*, highly commends the Muttons tongue, as a very dainty meate in *France*, eyther dressed with sweet sawce, or some other way; and also fit to be eaten of the healthfull and the sicke, specially of them that bee diseased of the *Gout*.

Of Fish. CHAP. 6.

Shew me how to feede Fish in Ponds.

IN the fourth Booke of the *Maison Rustique*, lately translated out of *French* into *English* by *Master Surphlet*, I finde these meanes for the preseruing of Fish-ponds, laid downe. It will be good sometimes to cast in some sorts of small fishes, the bowels and entrayls of great fish, crackt walnuts, fresh cheese, lumps of white bread, certaine fruits chopt small, all sorts of salt fish, and such other like victuall; and sometimes it will be good to cast vpon the pooles and ponds, the fresh leaues of Parsley, for those leaues doe reioyce and refresh the fishes that are sicke.

Sith it is most certaine that the fishes abiding in the sea, or streames and running riuers, haue greater store of victuall, than those which are shut vp in pooles and ponds: for such as haue their full scope of liberty in the sea & streames, doe alwaies meet with one reliefe or other, brought vnto them by the course of the water, besides the small fishes, which are the food and sustenance of the greater: but the other shut vp and inclosed in safegard, cannot goe forth a hunting after any prey.

Which bee the best fish, and the best vse of them?

A fresh Carpe, salted for the space of sixe houres, and then fried in oyle, and besprinkled with vineger, in which spices haue boyled, in all mens censure is thought to be the wholsomest kinde of fish. It may not bee kept long, except it be well couered with Bay or Mirtle leaues. And this note I giue vnto all such as feed on fish, that they drinke a draught of Claret-wine after their fish. But let sicke persons temper their appetite as much as they can from both.

Salmon and Trouts, well sodden in water and vineger,

and

and eaten with ſowre ſauce, may be eaten of hot liuers and burning agues. But the often vſe of them is dangerous.

Barbels roſted vpon a gridiron, or broyled in vineger, are very wholeſome. If any man drinke the wine, wherein one of them hath beene ſtrangled to death, he ſhall euer after deſpiſe all manner of Wines. Which concluſion were fit to bee put in triall by ſome of our notorious ſwill-bowles.

Riuer Sturgeons ſodden in water and vineger, and eaten with Pennell, doe coole the bloud, being moderately eaten: which rule I wiſh to be followed in all fiſh-meales.

Cuttles ſeaſoned with oyle and pepper, doe prouoke appetite, and nouriſh much.

Riuer Lampreyes choaked with Nutmegs and Cloues, and fryed with bread, oyle, and ſpices, is a good diſh, and doth very much good vnto ſtrong ſtomackes in *February* and *March*.

Female Tenches baked with Garlicke, or boyled with Onions, Oyle and Raiſins, may be eaten of youth and cholericke men: Yea, ſome are of opinion, that aged perſons may feed of them; accounting it very wholeſome and medicinable: for that this kinde of fiſh is the Phyſician of other fiſhes, and preſently healeth them, if ſhe doe but touch them.

Pikes boyled with water, oyle, and ſweet hearbes, will firmely nouriſh. But becauſe this fiſh is a deuourer of all things, it is not ſo good for tender ſtomackes.

Eeles taken in Spring-time, and roſted in a leafe of paper, with oyle, Coriander-ſeed, and Parſley, doe breake flegme in the ſtomacke: But they which bee troubled with the ſtone, muſt be wary.

Soles fryed with butter, and eaten with ſauce made of wine, the iuyce of an Orenge, and grated bread, is a dainty meate, eaſie to be digeſted. So precious is this kinde of fiſh, that we call it the Partrich of the ſea.

Riuer Perches will prouoke appetite, to them that bee ſicke of the hot Ague.

Oyſters

Oysters rosted on the imbers, and then taken with oyle, pepper, and the iuyce of Orenges, prouoke appetite & lust: They must not bee eaten in those moneths, which in pronouncing want the Letter *R*.

Cra-fish rosted in the imbers, and eaten with vineger and pepper, purge the reines, and helpe them that be sicke of the consumption or Ptisicke. There be sundry other delicate fish, as the Mullet, the Turbut, the Cod, which be very wholsome.

Shew me a way to keepe Oysters, Lobsters and such like sweet and good for some few dayes.

Oysters, as Master *Plat* saith, may bee preserued good a long time, if they be barrelled vp, and some of the brackish-water, where they are taken, powred amongst them. Or else you may pile them vp in small roundlets, with the hollow parts of the shels vpward, casting salt amongst them at euery lay which they make. You may keepe Lobsters, Shrimps and such like fish, if you wrap them seuerally in sweet and coorse rags, first moystned in strong brine, and then you must bury these cloathes, and couer them in some coole and moyst place with sand.

The *Frenchmen*, when they transport any dainty fish to Sea, vse first to disbowell them, then to lay them in salt for sixe houres, and afterwards to fry them in Oyle. Lastly, they pickle them vp in Vineger, wherein Cinamon, Pepper, Cloues, and a little Saffron haue beene boyled.

Of Milke, Butter, Cheese, and Egges.

Chap. 7.

What is the vse of milke?

THere be many kindes of milke, according to the diuersities of the nature of liuing things. The milke of Kine and Sheepe, is the most butterish & nourishing; next vnto it, goates milke is chiefe, sauing womans milke, with which there is no comparison, as being the most agreeable to the Sympathy of our natures, and proper to dry and Melancholik persons, yea, and a remedy against the consumption. There bee three sundry substances which lye hidden within the nature of Milke, euen as they doe within all other naturall things whatsoeuer they be: namely, a sulphureous substance, which is the butter, conceiuing a flame, much differing from that whayish or mercuriall part, which is the thin milke: next, it conceiues Cheese, as the most earthly part, which represents the salt: and lastly, the thinne milke (being the remainder of both) being made into pottage with Rice and Sugar, it increaseth the generatiue seed, and strengtheneth the body. Buttermilke, in which Fumitory hath beene steeped, drunke in the Summer-time, or rather in the Spring-time, is an excellent remedy against all diseases proceeding of Choler and Melancholy, yet notwithstanding with this caueat, that after the taking of it, you doe neyther eate any other thing, nor sleepe within three houres after. To conclude, Milke must not in any case be taken of them which are subiect to feauers,

uers, head-aches, or fluxes; according to that vulgar saying: *Dare lac aut vinum febricitantibus & capite dolentibus, est dare venenum.*

What is the vse of Butter?

Butter, whether it be fresh or salt, purgeth mildely, and helpeth the roughnesse of the throat: fresh Butter being taken fasting with a little Sugar, hindreth the engendring of the stone, by making the vrine-passage, slippery: and cureth the shortnes of breath. It makes a man to spit, by ripening the matter. That Butter is best which is made in *May*.

What is the vse of Cheese?

Cheese being the thickest part of the milke, is very nourishing: but old Cheese, by the acrimony thereof, makes the body bound and stipticke. But it is a thing worthy of obseruation, to set downe the diuersities of Cheese, according to the nature of the beasts, the Cow, Ewe, and Goate: the nature of the ground; hilly, meddow, and marshy: the nature of the time, for the Summer is better then Winter: but aboue all, the cunning of the Dairy-woman is most to be regarded.

What is the vse of Egges?

There are three things worthy of consideration to bee marked in Egges, as the Author of *The Country-Farme* noteth: The first is, their proper substance and quality; for egges of some Fowles are better then of some others. Hen-Egges are the best, and of better nourishment, then the egges of Duckes, Geese, or other Fowle. The second thing remarkeable in Egges, is the time, *to wit*, whether they bee fresh or stale, whether they be layed of a young Henne, or of an olde Henne; for experience teacheth vs, that these last doe quickly corrupt within the stomacke, and be nothing so good to nourish. Likewise it hāth been noted, that Egges layed after the new of the Moone, in the Moneth of *August*, or in the wane of the Moone, in the Moneth of *Nouember*, as those likewise which are layed about *Christmas* or *Whitsontide*, are lasting and durable, and not easily corrupted: whereof there cānot be deuised any other reason, then that

in a

in some of them the shell is made hard, and not to bee pierced thorow of the ayre, by coldnesse of the time: and in the other, there is a most quicke exhaling and expending of that which might be corrupted within the Egge, by the heate of the time, and season then being. The third and last obseruation, is the dressing and making ready of Egges; some are sodden or rosted hard, which the *French-men* call *Durſis*; and the *Greekes* Ἑφθα, that is, Egges boyled till they be very hard: some are boyled to a meane, *to wit*, neyther soft, nor hard, which the *Latines* call *Tremula*: others bee but warme onely, or soft and supping Egges, which the *Latines* call *Oua ſorbilia*. Aboue all, Egges poached with Parsley, are the most wholesome: which as a kinde breakfast, with a cup of Wine, I recommend to trauellers.

Shew me a way to make Hens to lay good and great Egges.

Though this receit be homely, yet because it makes for our bodies nourishment, and contentment, I will not conceale it from good Huswiues.

Hens will lay great Egges, if you pound bricks and mixe them with bran and wine, bray them all very well and giue them to the Hennes to eate: or else make a fine powder of bricke, mixe it with Barley-branne, and giue it them to eate. Some for the very same purpose, doe mollifie the Fullers earth that is red, and mixe it among the Hens meate. The Hen will sit all Winter, as well as in Summer, if she haue meate made of bran, mixt with the leaues and seed of dry Nettles.

Shew me how Egges are to be prepared for Physicke.

The yolke of an Egge swallowed alone, stayeth the Cough, and such other distillations as fall downe vpon the lungs, and other parts of the brest. The white of an Egge beaten, and with the powder of Frankincense, Masticke, and Galles, applyed to the browes, doth stay the bleeding at the nose. A Cataplasme made of the yolke and white of an Egge well beaten, the iuyce or water of Plantaine and Nightshade applied vnto burnings, doth quench and extinguish them. A hard rosted Egge eaten with vineger, staieth

the fluxe of the belly, if you mixe it with the powder of Harts-horne. To conclude, the white of Egges may be taken eyther inward or outward, I meane, when they are rosted hard, to dissolue any hard or clottered matter; witnesse all the sorts of Salt and Sugar, which become dissolued into oyles of their nature: if you cut the Egges in halfes, after they be hard boyled, and then taking out the yellow, if you fill the whites vp with Sugar, or hard salt, and set them out thus filled, for a night, on a window, with the Casement open, they will by the morning turne into oyle of that kinde.

Of Sauces. CHAP. 8.

What be the best and sauoury Sauces for our meates?

FOr the seasoning of such meats, both flesh and fish, as we haue spoken of before, and to make thé agreeable as wel for our health, which delights in varieties and curiosities, as for our nourishment and appetites, we must vse now and then Sauces with our meates: And these in particular are, Salt, Sugar, Pepper, Cinamon, Ginger, Cloues, Nutmegs, Saffron, Oyle, Vineger, Veriuyce, Honey, Onions, Oliues, Capers, Mustard, and Garlicke.

Salt is of a hot and dry quality, endued with a purging, cleansing, and a seasoning faculty, most fit to preserue meate from putrifaction, and to consume their moyst excrements and superfluities. And for this cause we are aduised of the ancient Physicians not to eate Beefe, Venison, or any other meate strong of digestion, before the same be seasoned with Salt, two or three dayes at the least. Onely at sea let weake stomackes abstaine as long as they may from saltish meates. But in the Winter I approue meates moderately salted, to auaile much against the rheume or raw humours.

Sugar

Sugar is of a hot quality, and is quickly conuerted into Choler: for which cauſe I cannot approue the vſe thereof in ordinary meates, except it bee in vineger or ſharpe liquour, ſpecially to young men, or to them which are of hot complexions: for it is moſt certaine, that they which accuſtome themſelues vnto it, are commonly thirſty and dry, with their bloud burnt, and their teeth blackned and corrupted. In medicine wiſe, it may be taken eyther in water, for hot Feauers, or in ſyrops, for ſome kinde of diſeaſes. In Beere I approue it moſt wholſome.

Pepper is the beſt and wholſomeſt of all Spices, as being of leaſt heate in operation, though in taſte it ſeeme ouerhot. Three or foure graines of it ſwallowed downe with a faſting ſtomacke, preſerueth a man from the Palſie, and from griefes in the ſtomacke. The oyle of it extracted, and taken with ſome conuenient liquour, is a moſt ready and ſoueraigne remedy againſt the tertian and quartaine Agues, by reaſon that the ſaid oyle diſſolueth and rooteth out the ſeminary cauſes of ſuch feauers, & doth cauſe the ſame to be euacuated by ſweates, vrine, or otherwiſe.

Cinamon is of a very thinne ſubſtance, yet notwithſtanding, very cordiall, comfortable, and corroboratiue. There is a water diſtilled from it, knowne by the name of *Cinamon-water*, which is exceeding good for the palſie, for weak and faint ſtomackes, for the Falling ſickneſſe, Apoplexies, and all windy Collickes, if it be vſed in cold weather.

Ginger approacheth ſomewhat nigh to the nature of Pepper, but it is of a thicker ſubſtance, and doth not penetrate ſo ſoone as the Pepper, which hath a ſubſtance more thin. It auaileth againſt Obſtructions, and Feuer quartaines.

Cloues are ſeldome vſed alone, but with other ſpices: they ſerue for the interlarding of Turkey-cocks and Salmon alone, without any other ſpice. The oyle thereof is good for the tooth-ache, or to mortifie the malice of *Tobacco*.

Nutmegs and Mace are ſpices of a moſt temperate nature, and may be vſed in winter time with moyſt meates.

Saffron reioyceth the heart, comforteth the ſtomacke, and procureth ſleepe: but you muſt looke that you take not too much of it; for according to the vulgar *French* prouerbe, *La qualitè ne nuit pas, ains la quantitè.* Exceeding one or two drachmes, his narcotique ſmell doth offend the braine in ſuch wiſe, that it maketh it dull and ſtupid.

Oyle is more wholſome and neceſſary then Butter, as well for a mans health, as for the preparing of ſundry meates & ſallads, and better reſiſteth corruptions then butter. Wee ſee another difference in this, that oyle is of it ſelfe reſerued for a long time without change, whereas butter is nothing worth, if it bee not freſh eaten or ſalted. Being applyed outwardly, it hath a ſingular vertue, as appeares by the anſwere of an ancient Philoſopher, who being asked of the meanes to continue a man in perfect health, and to liue long, ſaid that it was; *to vſe Honey within, and Oyle without.* Being inwardly taken, it looſeth the belly, it cauſeth one to vomit vp malignant humours, yea, poyſon it ſelfe, if a man hath drunken of it, or taken it but a ſmall time before. One or two ounces of it taken with the iuyce of Lemonds, cureth the wormes in childrens bodies, and the diſeaſe commonly called the Scuruy. There be many kindes of Oyle, yet none like to this Oyle Oliue, which I doe here commend; in reſpect that the Oliue doth yeeld more Oyle then any other ſeed or fruit, it hath deſerued the name of excellency aboue all the reſt: for the fat and vnctuous liquours of other ſeeds and fruits, are not like to haue any other name beſtowed vpon them, then that which belongeth of right vnto the liquour which is preſſed out of the Oliue: for which reaſon, when we ſpeake of the Oyle of the Oliue, wee onely ſay Oyle: but when wee ſpeake of other oyles, wee adde the name of the ſeede or fruit from which it was preſſed; as for example, oyle of Vitriall, oyle of Sage, oyle of Wormewood, oyle of Cloues; and ſo of the reſt. Note, that Oyle muſt neuer bee put into wounds or vlcers.

Vineger prouokes appetite, tempereth hot cholerick humours,

mours, and keepeth backe corruption and infection in the Plague-time, but it hurteth them that be ſorrowfull, except they correct it with Sugar. Veriuyce is of the ſame nature as Vineger is.

Shew me a way to make wholeſome and good Vineger in a ſhort time.

Take ſtale drinke, and caſt into it, ſalt, pepper, and ſowre leauen, mingled together, afterwards heat red-hot ſome tyle or gad of ſteele, and put it hot into the drinke. In like manner, a Raddiſh roote, a Beet roote, and a ſhiue of Barley-bread new baked, put into ſtale drinke, and put forth in a glaſſe in the Sun, or in the chimney corner, to the heate of the fire, will make good Vineger in a ſhort time; or if you will haue it better, and to prouoke appetite, infuſe into your ſaid Vineger, the leaues or iuyce of red Roſes dryed, the iuyce of Mints and Centorie.

Shew me a way to make Vineger with corrupted and marred Wine.

Take rotten and marred wine, and boile it, taking away all the ſcumme that riſeth in the boyling thereof; thus let it continue vpon the fire, till it be boyled away one third part, then put it vp into a veſſell wherein hath beene vineger, putting thereto ſome Cheruile: couer the veſſell in ſuch ſort, that there get no ayre into it; and in ſhort time it will proue good and ſtrong vineger.

What is the vſe of Honey?

The vſe of Honey is ſo ſoueraigne, that nothing in our cold Countries comes neere it for goodneſſe and perfection: inſomuch that it is rightly called *Flos florum*, the flower of flowers, or rather their quinteſſence. It makes old men young, preſeruing their naturall heate, if they knew how to vſe it: As *Marcilius Ficinus*, that great Phyſician, admiring the property of it, proclaimes, *Certum longioris vitæ ſubſidium*, ſafegard of long life, and a truſty buckler againſt all diſeaſes, vnto thoſe that know ſo to vſe it in their diet, that neither it fill vp the pores with the much ſweetneſſe thereof, nor with the heat, that it increaſe Choller: And at

laſt

laſt this famous Phyſician bids vs temper Honey as a ſauce, with things cold and moyſt, ſuch as is white-wine, Vineger, Veriuyce, or cleere water. Among the chiefe commendations, which our great *Iehouah* gaue to the land of *Canaan*, he ſaid, that it was a land, which flowed with Honey. There is nothing more wholeſome, and more ſoueraigne to preſerue from corruption, then Honey, ſo that it be not eaten alone; yea, ſuch is the excellency of it, that Marmelad and Conſerues may be made with Honey, as well as with Sugar, to keep downe noyſome humours from aſcending vp to the braine. But herein we had need to diſtinguiſh the choiſe of Honey: For ſurely that which comes from warme Countries, is better then that which comes from *Muſcouy*, or other cold places; and Garden Honey doth farre ſurpaſſe that which is wilde in the Woods. In a word, the ſubſtantiall goodneſſe of Honey lyeth much vpon the boyling and ſcumming thereof.

Onions, now and then eaten, being ſliced and put in water a day or two before, whereby their heate may be the better allayed, will ſerue for a wholeſome ſauce with roſted Mutton. It is better for the Flegmaticke, rather then the Cholericke; It looſeth the belly gently, but it muſt be ſparingly eaten of them which are Cholericke, young, or hot of conſtitution, or which haue weake eyes, leſt the vapours thereof aſcend vp to the head, and cauſe redneſſe in the eyes; yet this annoyance may be corrected or quite taken away, if you cauſe your Onions to be firſt ſodden, and then vſed with freſh-butter.

Oliues, freſh and yellow doe ſtrengthen the ſtomacke, and cleanſe the liuer; but it bindes the belly, except they be eaten with Vineger.

Capers and *Sampire* preſerued in pickle, and ſodden with Oyle and Vineger, may be eaten of them which are troubled with Flegme, the Gout, the Palſey, and the Sciatica.

Muſtard-ſeede, well ground and made with Vineger, and ſeaſoned with a little ſugar or honey and cinamon, may be

eaten

eaten with flesh or fish, and so it will helpe to cure all the infirmities of the lungs, and all raw humours. It will cleare the voyce, and restore it being lost through the palsie or lethargie: It will prouoke appetite and further concoction. In this sort it may be taken alone and fasting for the aboue-said griefes, either into the body, or in the quantity of a beane, to gargarize the mouth of the rhume, and lost speech.

Garlicke, by reason of the scent, is seldome eaten of the better sort, yet notwithstanding, being very well sodden or rosted vnder the ashes, the sauour of it is qualified, and so it is if one eate Beetes after it; and then it may bee taken to expell venemous humours or wormes out of the body, to clarifie the voyce, to encourage a faint-hearted man, and to dissolue winde. At my being in *Spaine*, I saw it much vsed there among the common sort of people, especially towards the *Pirenaan Mountaines*, who will content themselues therewith vpon fasting dayes without any other sustenance: And as I suppose, the vse of it will much benefit our *Mariners*, which are imployed toward the northerne Pole, for *Muscouy*, *Iseland*, or in discouery of the *North-west passage* to *Cathaia*. So soueraine is the iuyce of *Garlicke*, that it will heale them which haue beene hurt with enuenomed arrowes, so that they forbeare a while from drinke, as the sauages of *Paria* haue experimented: That the vse of it makes one couragious, our Cockes doe witnesse, and also the *Tartarian* horses which are fed therewith before any skirmish, to make them furious. The inconuenience is, that the ouermuch eating of it annoyeth the eye-sight, and hurteth the cholericke or hot complexions. It must not be eaten in summer, except it be of the flegmaticke. But these rules may not be obserued of *Trauellers*, whose stomackes, like the *Ostridge*, can almost digest iron, being as *Rabelais* writes, *as hollow as Saint Benners boote*, which likewise the *Poet* confirmeth:

Ieiunus stomachus raro vulgaria temnit.

Of Hearbs and Sallads. CHAP. 8.

What is the vſe of our ordinary Pot-hearbs *and* Sallads?

AMong our ordinary *hearbs*, ſome be hot, ſome cold, and ſome of a moderate property. Among the hot, I reckon *Sage*, *Mint*, *Rocket*, *Fennell*, *Marigold*, *Time* and *Hyſop*. Among cold *hearbs*, I account *Lettice*, white-*Endiue*, *Succory*, *Borage*, and *Bugloſſe*. Among the temperate, I eſteeme *Beets*, *Coleworts*, *Spinage*, *Purſlane*, *Parſly* and *Sorrell*. All which ſorts of *hearbs* wee muſt accomodate according to the ſeaſons, the hot for Winter, the cold for Summer, and the temperate for the Spring and Autumne.

Sage vſed in pottage or otherwiſe, ſtrengtheneth the retentiue vertue, helpes conception, and cureth the palſey and ſhaking of the ioynts: for which cauſe Prime-roſe and it, are called *Arthritica*. The beſt way to vſe it, is to ſeethe it with ſome Mints, Licoras, Cinamon and Ginger, in ſtale Ale, and to drinke the Ale againſt all quiuering, faintneſſe, and loſſe of ſpeech. It is good in ſauces for Pig, Veale, or Porke.

Mints in meates, drinke, or ſauces, are very good for the ſtomacke, to open it and warme it, to dry the ſuperfluous moiſture therein, and to further digeſtion: It cannot but be ſingular good againſt wormes in childrens bodies, and to preuent corruption; for let the iuyce thereof bee put among curds, the cheeſe will keepe a long time ſound and pure. Some write, that the often vſe of it makes the body luſtfull; and therefore it was forbidden to the *Romane* Captaines in time of warre.

Rocket alone is not wholeſome in ſallads: for it procures the

the head-ach, and heateth too much: Wherefore it must be vsed with cold hearbs, and then the nature of it is to prouoke vrine, and to cure the Cough.

Fennell in the hearbe is seldome vsed, vnlesse it bee to adorne Salmon, or for baths. But the seede of it condited with Sugar, or with rosted apples, dissolueth tough flegme, and quickeneth the eye-sight.

Marigold heateth the stomacke, and helpeth the melancholike disposition, the Gout, the Palsie, and trembling of the heart, being often vsed in pottage, for which it is worthily termed the soules friend, and the Sunnes darling, *maximè solaris.*

Time is an excellent Pot-hearbe, and soueraine against windy humours, the Chollicke, the Strangury, and spitting of bloud. But by reason of the heat thereof, it must be but sparingly taken, lest it ingender Choler.

Hisop together with *Maiden-haire*, are held to bee the principall hearbs for the diseases of the lungs, to open the pipes, and to cleere the voyce.

Lettuce cooles the heat of the stomacke, ingenders good bloud, looseth the belly and procures sleepe: But the immoderate vse thereof hurts the eye-sight, and weakens old people, and such as haue feeble stomackes; for which causes it is expedient sometimes to boyle them whole in pottage, and afterwards to eate them with sugar, vineger and oyle. In this manner *Galen* vsed it in his old age against watchfulnesse.

Endiue and *Succory* be esteemed passing good against all diseases proceeding of heat, against the Iaundise, and against the inflamation of the Liuer.

Borrage and *Bugloss* are the chiefest medicines, excepting the Marigold, which our cold climate brings forth, against the diseases of Melancholike, against the Palsie, the Apoplexie, the dulnesse of capacitie, against sadnesse, and many other inconueniences. The common way to vse them, is, to drinke their infusion in wine; but the surest meanes to get out their substantiall vertue, is to bruise them in pot-

tage, with Mercury, Mallowes, and a peice of Veale, or else young Porke, if you need a milde purgation.

Beetes ought not to be eaten, raw, for it causeth obstructions. But white *Beetes* sodden breede good blood. The rootes of them eaten after Leekes, or Garlicke, take away their bad smels.

Coleworts wel sodden with butter and vineger, do scowre the body of all superfluities: as may appeare by cankred pots, which will be made cleane by boyling *Coleworts*, when all other things faile, yea, so surpassing good are the vertues of *Coleworts*, that the ancient *Romanes* vsed no other physicke then it for many yeeres together: there is nothing better then the leaues thereof to be applied vnto the inflamations of the legs, as well to coole the vnnaturall heat, as to dry the moyst humours which descend into them.

Spinage well sodden in water, and then dressed with vineger, and fresh butter, doth helpe Obstructions, the Cough, and them which haue any impediment in their speech or breathing.

Purslaine and *Parsley* eaten in sallads with Endine, and Lettice, in Summer, openeth the obstructions of the liuer, cooles the stomacke, and keepes the head in good plight. There is no garden hearb comes neere vnto *Parsley*, as well for toothsomenesse as for health: for being vsed in rosted mutton, or with poched egges, it preuents the stone, the strangury, and the stopping of the pipes. I heard of a Nobleman, that neuer vsed any other cure for the stone, wherewith he was troubled, then the infusion of white wine euery morning, wherein *Parseley*, *Pellitory* of the wall, and a red *Onion* had beene bruised and steeped ouer night.

Sorrell is an hearbe of a pleasant rellish, and being vsed with the iuyce of strawbery and violet leaues, for greene-sauce, to be eaten with Porke or young Geese, it will purge the blood, prouoke appetite, & quench the heate of the Liuer. The leaues of it eaten fasting in the morning, serue as preseruatiues against the Plague, the Gout, & burning sicknesses.

What is the vſe of our ordinary rootes?

Carrets, well boyled, and afterwards eaten with Vineger, Oyle, and Pepper, ſerue for a ſpeciall good ſallad to ſtir vp appetite, and to purifie the blood. But I commend it not vnto them which are troubled with winde.

Parſneps alſo dreſſed with creame, after it hath beene exquiſitely ſodden, will fatten exceedingly; but it ingenders luſt and longing deſires.

Turneps, for change and variety, may be eaten with poudred Beefe, of ſuch as are not much diſeaſed of the Collick or Gout. The vſe of Turneps is a ſingular remedy againſt the Scuruy, as Mr. *John Guy* of Briſtow, a iudicious Gentleman, and a worthy friend of mine, experimented in the *Newfound-land*. Therefore I adviſe Mariners to feaſt with them at Sea.

Young *Radiſh*, eaten with roſted Mutton, auailes much to digeſt loathſome humours, to comfort the ſtomacke, to open the gall, to diminiſh the ſpleene, and to driue backe the dropſie. But it is betrer to ſeethe Radiſh, and to put oyle, vineger, and ſugar, or honey vnto it, rather then to eate it raw: for ſo it heates the reines of the backe and the bladder, and ſtirreth vp luſt.

Melons, otherwiſe called *Pompions*, are rather to be eaten of labourers, then of tender ſtomackes, by reaſon that they are hard of digeſtion: But *Muske-melons* are a dainty kinde of meate, fit to be eaten with fleſh, if they might bee gotten; for our cold climate will ſcarce afford them vnto vs. Their vſe is to aſſwage vnnaturall heates, the grounds of Agues and Calentures.

Cucumbers vſed now and then with oyle, vineger, and pepper, doe further digeſtion: but it is vnwholſome for them which feare the approach of any watry or windy ſickneſſe.

To theſe I may adde *Artichockes*, which I commend as a very reſtoratiue vnto old age, a toothſome foode for great-bellied women, and an excellent nouriſhment for ſuch as are weakened in their naturall powers.

What

What is the vse of Rice, Peaſe, *and* Beanes?

Rice ſodden in milke, and ſeaſoned with Sugar, and a little Cinamon or Mace, ſtops any kinde of fluxe, cauſeth a liuely colour, augmenteth ſtrength and naturall force: and if a few blancht Almonds be ſtamped and ſtrained into Rice pottage, it helpes conception, and cures the conſumption. The inconuenience is, that it bindes the belly, except a man eate a few Raiſins, or ſome other ſoluble thing before. In *France* it is a great daintie to haue a Capon ſodden with Rice; which kinde of meate they vſe commonly in Winter, at the Tables of great Perſonages.

Peaſe eaten greene, with Butter and Pepper, doe cure the Iaundiſe and Dropſie. Likewiſe the broth of all ſorts of *Peaſe* may be vſed to take in purgatiue ſimples againſt raw humours, ſuch as Rubarbe or Seeney is. In Winter time it is not amiſſe to eate white-Peaſe ſodden with Porke.

Beanes are ſomewhat heauy of digeſtion: yet notwithſtanding they may bee vſed of ſuch as are diſeaſed of the fluxe, or to ſtay vomiting.

Of Fruit. CHAP. 9.

What is the vſe of Fruit?

ALL Fruit for the moſt part are taken more for wantonneſſe, then for any nutritiue or neceſſary good which they bring vnto vs. To verifie this, let vs but examine with the eye of reaſon, what profit they cauſe when they are eaten after meales. Surely we muſt needes confeſſe, that ſuch eating, which the French call *deſert*, is vnnaturall, being contrary to Phyſicke or Dyet: for commonly Fruits are of a moiſt faculty, and therefore fitter to be taken before meales (but corrected with Sugar

or

or Comfits) then after meales; and then alſo but very ſparingly, leſt their effects appeare to our bodily repentance, which in women grow to be the greene-ſickneſſe, in men the morphew, or elſe ſome flatuous windy humour.

Firſt I will begin with *Strawberies*, as the firſt and ratheſt fruit in the beginning of Summer, and to that purpoſe brought forth by nature, to coole vehement heates, then when our bodies languiſh with drouth, loſing our wonted appetites: For indeed *Strawberies* doe as well refreſh, as coole the fiery fainting ſtomacke, being vſed before meales, ſugred, with Creame or Wine; and for want of ſugar, they may ſafely be eaten with honey, of ſome kinde of perſons, that ſo their eagerneſſe and piercing property might bee tempered with a medicine of a thicke and ſweet operation. They ſlake thirſt, they moiſten the Cholericke, they prouoke vrine, they qualifie the heat of the liuer: to conclude, they cleanſe the reines and bladder. Their iuyce, diſtilled water, or conſerues, will helpe to cure burning agues, and diſſenteries.

Barberies, either alone or conſerued, *viz.* a quart of them ſodden till they be ſoft, and then ſtrained with twiſe as much Sugar added thereto, may be vſed to ſtop all ſorts of vnnaturall fluxes in men or women. Some haue happily cured the Collicke and Stone, by giuing their Patients, now and then, the iuyce of *Barberies*, with a little of the powder of red Corall and dried Goats bloud ſtrewed thereon.

Raſpberries doe ſtrengthen a weake ſtomacke, and are very good againſt all griefes within the mouth, throat, or palat: And to that end it were not amiſſe, to preſſe out the iuyce, and to fill vp a little Ferkin there with for your winter vſe, when by the rawneſſe of the weather, the Toothache or Vvula might offend you.

Of *Cheries* there be many ſorts: but the tart be wholſomer then the ſweet; for they being eaten before meate, doe mollifie the belly, they ingender good bloud, they prouoke appetite and vrine, they diſſolue viſcous and flegmaticke humours, and doe quench the furious increaſe of yellow

Choler.

Choler. The blacke sowre *Cheries* doe on the contrary stop the fluxe of the belly: but the sweet ones eaten fasting with their kernels, doe mightily loose the belly. Their stones eaten dry or in milke, doe breake the Stone; and so doe the *Cheries* themselues, being dried in an ouen: which some haue also vsed against the fluxe. Their gumme dissolued in wine, is good for the cough, and to void grauell: Their Conserues are wholsome after meales.

Abricocks and *Peaches* may be eaten against such diseases as spring from hot causes: Their kernels sixe or seuen, eaten fasting, with a little salt, will preserue the braine, and expell all kinde of wormes out of the body.

Damascenes, so called, because they were at first transported vnto vs from *Damascus* in *Syria*, are the very best of all Plums; and being eaten fasting, they coole the stomacke, and loosen the belly. Of them there is an *Electuary* made, to purge the cholericke humours of a burning Feuer, called *Diaprunis*, which Physicians prize very much.

Goose-beries, being ripe, vsed eyther in broth, or in tarts, will serue against all diseases proceeding of vnnaturall heate, as well for reducing hot cholericke humours into a temper, as to appease violent thirst. Their vertue also is to stay vomiting, and to stop fluxes ingendred of Choler: They may be condited with Sugar against winter, for the aboue-said infirmities.

Quodlings of *Apples*, well seasoned with Sugar & Rose-water, are ranged among the chiefe fruit, and will serue to quench the ouer-abundant heate of the Liuer.

But indeed *Apples*, suffered to grow to their maturity and perfection, surpas all other fruits whatsoeuer, if they be eaten in winter with Carrawayes or Comfits, as well to nourish the body, as to refresh the spirits, which naturally delight in varieties and change of sustenance. If they bee dressed with fresh Butter, Sugar, Saffron, Cinamon, and Annise-seede, they will restore nature, and cure the cough: they will expell hoarsnesse, and make a man of a liuely spirit. In the Spring of the yeere they may bee eaten fasting

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in the morning, to looſen the belly, and to coole the body.

Peares in generall doe binde the belly, and therefore vſed for fluxes and vomits, to ſtop their violence: They are ſafeſt, eaten after that they bee well roaſted or bak't: for raw *Peares* cauſe windy humours, vnleſſe one drinke a cup of old wine after them: *Poſt Pira da potum.*

Wardens, being bak't with Cinamon and Cloues, are an excellent food to ſtrengthen decayed nature, in cold ſeaſons.

Quinces roaſted or bak't, being eaten before meales, doe ſtop the immoderate fluxe of the belly: but after meate, their nature is to looſe the belly, and to ſhut vp the orifice of the ſtomacke ſo compactedly, that no noyſome vapours can aſcend vp into the head, whereby the Megrim is repelled, and the braine refreſhed: The like operation haue condited *Quinces*, or their Marmelad, made with Sugar or with Honey, as our forefathers vſed.

Pomegranates, ſo called, becauſe the beſt come from *Granata* in *Spaine*, grow not in our cold Countries, but are brought vs by our merchants. There be three ſorts of them: the ſowre, which are the wholſomeſt; the winiſh-taſting, which are the toothſomeſt, and the ſweetiſh, which are the worſt. The ſowre *Pomegranates* will ſerue againſt vnnaturall heates of the ſtomacke, againſt fiery Agues, and againſt the chiefeſt ſymptome and inconueniency thereof, which is thirſt: They keepe backe putrifaction and Choler, and are ſingular good againſt Diſenteries and fluxes. There is an admirable and ſecret vertue hidden in the rinde of *Pomegranates*, altogether of the likeneſſe of Vitrioll, ſaltiſh, ſtipticke, and drying: There may be compoſitions made out of theſe rindes, & Goates bloud, as well to conſume the ſtone, and to ſtop fluxes within the body, as outwardly to heale broken veynes and old vlcers, beſides other benefits, which I leaue to our moderne Phyſicians further to examine. For is it not ſtrange, that the iuyce or broth of the rinde, with Vineger, ſhould diſſolue Corall and Pearle?

White Figges pared, and then eaten with Orenges, Pomegranates, or seasoned in Vineger, in Spring-time doe nourish more then any fruit, breake the stone in the reynes, and quench thirst.

Reysins and *Currans* are very nutritiue, good to make the body soluble, if the stones bee pickt out of the *Reysins*, yet notwithstanding they putrifie the reynes and the bladder.

Almonds and *Nuts* are very nutritiue, and doe increase grosenesse; they multiply sperme, and prouoke sleepe: But I would not wish any to eate them that are short-winded, or troubled with head-aches.

Weighty *Orenges* are very good for them that be Melancholicke: for they keepe backe the rheume.

Lemonds with Sugar are very conuenient for hot stomackes.

The third Section.

Of Euacuations: and first, of Exercise. CHAP. I:

How many kindes of Euacuations are there?

EVacuations are eyther naturall or artificiall: the one vsuall by the sinkes of the body, by Exercise, Vrine, Fasting, and Venery: the other compelled, as by Baths, Bloud-letting, Purgations, Vomits, Glysters, and now of late by Saliuation, or Tobacco-taking.

VVhat doe you meane by naturall Euacuations thorow the sinkes of the body?

You must vnderstand, that the body of man is not without

out good reason accounted *a little world*: for euen as clouds, vapours, and exhalations, are carried vp from the earth, to the high and middle region of the ayre, and from thence doe vse their naturall power; so excrementall Meteors, or moyst humours, are drawne vp from the stomacke, as vapours and exhalations, there gathered by the bloud and nourishment of the body, to the head, where they passe thorow diuers emunctories or conduits. The eyes and mouth serue for euacuation of flegme; the eares voyd such cholericke, brackish, and sweatish humours as arise in the head; and the nose purgeth the cold, thicke, and melancholicke humours which would congeale and annoy the braine; besides this vpper region of the body, there be two wayes more prouided of Nature to cleanse the body of superfluities more thicke and earthy, that is, the guts and the bladder.

Likewise, the skinne serues to euaporate and breathe out moyst and gentle transpirations, which trickle along the body like dew, and these we call sweats: sometimes occasion vrgeth vs to void these excrements by industry and Art; as sweates, by exercise, hot-houses, *Gnaiacum*, or some narcotickes, the matter of the nose, by nasales or errhines procuring sneezing, the rheume by Masticatories, Apophlegmatismes, and by the fume of *Tobacco*.

What be the commodities of Exercise.

Exercise is that which maketh the body light, increaseth naturall heate, forcing the colour to become sanguine, and consumeth superfluous humours, which otherwise would clotter and congeale within the body. For in euery concoction some excrements are ingendred, which being left alone, may be the rootes of diuers sicknesses. Now the thicker sort of excrements are auoided by sensible euacuations, but the thinner must be wasted and purged by exercise, in those which wish to liue long in health.

At what time is it best to exercise?

It is best to exercise when the body is fasting and empty, lest after meates, by violent and vehement motions, digesti-

on be hindered, and putrifaction follow. In Summer, Exercise is to bee vsed an houre after Sunne-rising, for feare of a double heate. In Spring and Harueſt time it is to bee vsed about an houre and halfe after Sunne-rising, that the morning cold may bee auoided: for as the heate at midday is hurtfull, so the morning cold, especially in Autumne, is to beeschewed.

What kinde of Exercise is good?

Tennis-play. Bowling, Hunting, Shooting, and walking, if it be not too slow, are commendable Exercises, and may be vsed in hot moneths, specially of cholericke persons: and that towards the East or North, where the ayre lyeth open, not on plaine ground, vnlesse you be weake or sicke of the Gout, but vpon hils or high places. This the ancient Physician *Celsus* approues; *It is better* (saith he) *to walke abroad in the Sunne, if your head will permit, then in the shade; and in the shade, rather then in the house.* Any Exercise whereby sweat is procured, is good. To climbe vp against a steepe hill till you pant, and fetch your breath often with great difficuity, or to ride on a trotting horse, is a fit Exercise to be frequented in cold seasons of flegmaticke persons. Old men must content themselues with softer Exercises, lest that the small heate which they haue, should be spent. They must euery morning haue their ioynts gently rubbed with a linnen cloth: They must be combde, and cherished vp with fine delights: *Galens* Exercise in his old age was to cleaue wood. In briefe, old men must walke without ceasing, while they are able: for by motion their spirits will abound with heate; and on the contrary, by rest and sitting, they nourish the collick and other sicknesses. Some aduise them to vse *Gestation*, that is, to be carried in a Coach or in a Boat. But in any case, let them first ease themselues, and auoid the excrements of their bodies, before they begin to exercise, whether they be old or young. And for their instruction when they should exercise, some haue aduised them to iudge by the colour of their vrines: for if the vrine lookes watrish, the iuyce or *Chyle* of the meat is as yet

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vndigested, but if the vrine be high coloured, it is a signe that the concoction is perfected, and then it is a fit time to fall to exercise.

Of Vrines. CHAP. 2.

What is Vrine?

VRine is the clearer and lighter part of bloud, proceeding from the reines, which if a man forceth to suppresse, hee is in danger of the collicke or stone.

What colour of Vrine is most commendable?

That Vrine is most laudable, which is of colour somewhat red and yellow like gold, answering in proportion to the liquour which you drinke.

Teach me to prognosticate by Vrines.

White vrine signifieth rawnesse and indigestion in the stomacke. Red vrine betokeneth heat. Thick vrine, and like to puddle, sheweth sicknesse or excessiue labor. If white or red grauell appeare in the bottome of your vrinall, it threatneth the stone in the reynes. In briefe, blacke or greene coloured vrine, declareth death most commonly to ensue.

Of Fasting and Abstinence. CHAP. 3.

Is moderate Fasting good?

FAsting, that is, to omit a meale or two in a weeke, is not onely frugality in a priuate house, but a great reuenue in a Kingdome, nay more, it is *Charity*, and *will couer a multitude of sinnes*, as the *Apostle* wrote, if the estimate be bestowed on the impotent poore. And surely, for this cause the omissiō of Friday-Suppers was at first instituted in the Courts of great *Princes*, in Colledges, & all well-

gouerned Families. Since which time, as abuſe raignes in all things elſe, ſo nowadayes, as it were in deſpite of all ciuill orders, in ſtead of Faſting, ſome giue themſelues to feaſting on that very night. Others againe, as the *Papiſts*, abſtaine at that time from fleſh, but for all that they feed on fiſh, Sugar-ſops, and ſuch things as ſtirre vp the body to luſt farre more then fleſh. Both which ſorts of *Libertines* had need of *Pithagoras* his *effigiating wheele*, or of the *Carthuſians*, and *Cappucines diſcipline*, ſeeing our *Acts of Parliament* cannot bridle their inordinate appetite. I write not this of any ſuperſtitious deuotion; for I confeſſe, that *what goeth into the belly, cannot defile the inuiſible ſoule*: and, *All meates are good, while they are receiued with thankeſgiuing*, as *S. Paul* ſaid: but I condemne the breakers of our kingdomes lawes, which in policy, for the increaſe of cattell, and furtherance of Fiſhermen and Nauigation, tending to the generall good, haue preſcribed ſet times for faſting, as Lent, Ember-daies, Fridayes, &c. But becauſe this belongs to the Magiſtrate, and not to the Phyſician, I will no longer inſiſt on this Argument, but will ſhew how theſe breakers of *Faſts* doe wrong their owne bodies, and the ſoules faculties, or ſpirituall hand-maides.

Fernelius affirmeth, that *Faſting* worketh the like effect as Bloud-letting, but more naturally and with no danger: for it dryeth all excrements, it abateth the corrupt water which is mingled with the bloud, it concocteth raw humor, ſo that commonly the ſuperfluities of the braine and ſtomacke falling downe, the belly is looſed without violence, to the great benefit of Nature, which by this meanes is reſtored to her full liberty.

Now for the ſoules faculties, how is it poſſible, but that the ſmoaky vapours which breathe from a fat and full paunch, ſhould not interpoſe a dampiſh miſt of dulnes betwixt the body and the bodies light? Therefore let all men which reſpect their bodies as the temple of the *Holy Ghoſt*, labour to keepe themſelues pure, without repletion or ſurfet. Let them abſtaine from fleſh at the appointed times,

not meritoriously, as the proper causes of saluation, but analogically, as *Iacobs Ladder*, as the type or token of a mortified *Christian*, yeelding to the Scepter of mens authority in matters indifferent, and apocryphal. After which manner the *Apostle S. Paul* dieted his body, as himselfe confesseth in these words; *I tame my body, and bring it into subiection, lest while I preach to others, my selfe become a cast-away.*

But you will say, *Fasting* is not alike conuenient for all persons. I grant it, for *Hypocrates* auerreth, that *old men, not decrepit, that is, from sixty to seuenty yeeres, may best abide fasting, and next vnto them, such as be of middle age: but young men worst, and children worst of all.* Likewise I grant, that our *Islanders* of *Great Britaine*, and all other *Nations* from the 47. degree to the Pole-ward, ought not to fast, in respect of our cold climate, as long as the *Israelites* in times past, or the *Spaniards* and *Italians*, whose stomackes, by reason of their vehement heat, can best abstaine from food: Yet notwithstanding it is fit that wee obserue measure, doing our best not to minister occasion of scandall. Also, *it is fit, that when we fast from flesh*, according to our Lawes, *wee pronide not meates more costly: for that were gluttony, and not abstinence*, that I may vse *S. Augustines* words.

Of the commodities of *Fasting* I haue written more largely in my second booke of the *Golden Groue*: and now of late in my first Circle of *The Spirit of Detraction coniured and conuicted.*

Shew me a way to preserue my life, if perhaps I be constrained to straggle in Desarts.

Take Licoras or Tobacco now and then chew it, or rather a Pipe of Tobacco, and you shall satisfie both thirst and hunger: or else; mixe some suet with one pound of Violets, and you shall preserue your life thereby, ten daies. Or to conclude, take a piece of allome, & rowle it in your mouth when you waxe hungry: By this meanes, you may liue (as some write) a whole fortnight without sustenance.

Of Venery. CHAP. 4.

What is the vse of Venery?

THis kinde of Excrement is common to all liuing creatures, as well beasts as men. For which cause nature (like a wise mother) hath prouided, that as euery concoction hath his excrement or superfluity, the stomacke sends out dung, the liuer vrine, the veines sweat: so after the third and last concoction which is done in euery part of the body, that is nourished, there is left some profitable bloud, reserued by nature for procreation, which bloud wee call the generatiue seed; the moderate and timely euacuation whereof auailes much for the bodies health: for by it the body is made light, and disburthened of flegme and other superfluous humours, which otherwise would waxe ranke: as we may obserue in ancient Maydes and some chaste Schollers. For besides their secret flames, and vnbrideled affections, which dispose their minds to waywardnes and extrauagant imaginations, we see them also ill-complexioned, by reason of such vapourous fumes, which descend vp towards their cloudy braines. I will passe ouer the other inconueniences, which they are subiect vnto, as the greene-sickneſſe, the riding mare, the spleene, and palpitation or trembling of the heart, and their polluted dreames. The best aduice which I can giue them, is to marry in the feare of God; chiefly, if they be sanguine-coloured, or of leane bodies, for these abound with bloud. But you will say, The world is corrupted, and it is hard to conforme the minde to anothers humorous will, and *hasty Marriages are soonest repented.* I grant all this; young men are riotous and wauering, middle age is proud,

and

and old men couetous and froward: where will you finde a mortall man without faults? We muſt beare with one anothers infirmities, and labour rather to reclaime, then bitterly to rebuke an erronious perſon. But for all this, I wiſh Maids to take heed of two great a venture, leſt when the *venter* ſwels, and children come on, they finde themſelues at Beggers croſſe, without croſſe or pile to bring vp their little ones in the knowledge of goodneſſe. And for the richer ſort, they can neuer want yoake-fellowes to paſſe away the time in ciuill conuerſation: But be they rich, or poore, meaſure is a merry meane: therefore let them make much of their oyle of life, if they meane to liue long, and in health; for theſe three rules muſt concurre in a long-lyued man, as *Leuinus Lemnius* noteth:

Veſci citra ſaturitatem,
Non refugere laborem,
Vitale ſemen conſeruare.

That is, light meales, exerciſe, and the preſeruation of the vitall ſeed.

When is the beſt vſe of carnall copulation?

It is beſt to vſe carnall copulation in Winter, and in Spring time, when nature is deſirous, without the helpe of Arts drugs, and at night, when the ſtomacke is full, and the body ſomewhat warme, that ſleepe immediately after it may lenifie the laſſitude, cauſed through the action thereof. In Summer in Iune and Iuly, when the ſpettle thickens on the ground, it cannot be good; nor alſo in froſty weather.

What be the inconueniences of immoderate Venery?

Immoderate venery weakeneth ſtrength, hurts the braine, extinguiſheth radicall moyſture, and haſteneth on old age and death. Sperme or ſeed of generation is the onely comforter of nature, which wilfully ſhed or loſt, harmeth a man more, then if hee ſhould bleed forty times as much. And therefore the Poet *Virgill* wrote,

Nulla magis animi vires induſtria firmat,
Quàm venerem & cœci ſtimulos auertere amoris.
Teach me how wiueleſſe Batchelers, and husbandleſſe Maides,
ſhould driue away their vncleane dreaming of venery at nights.

Firſt, they muſt refraine from wine, and venereous imaginations, and not vſe to lye in ſoft Downe beds. Secondly, they muſt addict themſelues to reade the Bible and morall Philoſophy. Thirdly, they muſt exerciſe often their bodies. Laſtly, if none of theſe preuaile, let them eate the ſeede of *Agnus caſtus*, in Engliſh, Parke-ſeede, and they ſhall feele a ſtrange effect to follow, and ſometimes lay it to their backes, or elſe to vſe plates of leade vpon their reynes.

Of Baths. CHAP. 5.

What ſay you of Bathing in cold water?

QVeſtionleſſe *Bathing* in cold water, ſo that the ſame be either cleere fountaine, or a ſiluer-coloured brooke, in Summer time before meales, doth wonderfully delight nature, prouoke appetite, and are very expedient for all ſuch as feare Rhumes, Dropſies, and Gouts. There is nothing better then cold water to blanch and whiten the skin: The reaſon is, cold and moyſt are the cauſes of white, euen as on the contrary, heat and drineſſe are the cauſes of the blacke coloured: whereof let the froſt and the pearly deaw beare me inſtance. After this manner bathed *Diana* with her *Nimphes*, *Lucretia* with the *Romane Dames*, *Suſanna* with the *Ladies* of *Iuda*, and *Engliſh Roſamond*, *Roſa mundi*, of beauty the peereleſſe paragon, whoſe paued and foure-ſquared *well* is at this day to be ſeen in *Woodſtocke*. Packe hence then, yee *Alchymiſts*, with your *Album albo albius*: talke no more of your oyle of *Talcke*. And

yee *Druggists*, sinne no more against heauen and earth, by selling glozing blanchments of *Italian* and *Iewish* trumperies: what good doth your *Mercury*, but flay the skinne, leauing the same crazed with blacke seedes of melancholy? what auailes your powder of *Ceruse* or *white-lead*, mixt with oyle of *Spikenard*, or any other relickes of yours? In stead of mending nature, you deface the handy worke of our great *Creator* by your deceitfull dawbing.

Beleeue me, *Ladies*, nothing beautifies, nothing whitens more then the coldest water. It causeth digestion, it curbeth vnnaturall heat, and keepeth backe vnchaste desires, as the Poet *Persius* well obserued in the *Romane Flamines*, who bathed themselues in the Riuer *Tiber*, *purgantes flumine noctem*: which Saint *Augustine* expounded, that they washed in cold water, thereby to abate their night-faults, and polluted dreames.

Is bathing of the head wholsome?

You shall finde it wonderful expedient, if you bathe your head foure times in the yere, and that with hot lee made of ashes. After which, you must cause one presently to powre two or three quarts of cold water vpon your head: Then let your head be dryed with cold towels. Which sudden powring downe of cold water, although it doth mightily terrifie you, yet neuertheless, as that noble Duke *Ranzouias* writeth, it is very good; for thereby the naturall heate is stirred within the body, baldnesse is kept backe, and the memory is quickened. In like manner, washing of hands often doth much auaile the eye-sight.

How shall a man bathe himselfe in winter time, when waters bee cold and frozen?

In winter time this kinde of artificiall bathing is very expedient and wholsome: Take two pound of Turpentine, foure ounces of the iuyce of Wormewood and wilde Mallowes, one ounce of fresh Butter, one dramme of Saffron: mingle them, and seethe them a pretty while, and being hot, wet foure linnen cloathes in it, and therewith bathe your selfe.

Or elſe make a Bath after this manner: Take of Fumitory, and Enula Campana leaues, Sage, Fetherfue, Roſemary, and Worme-wood, of each a handfull or two, ſeethe them in a ſufficient quantity of water, till they be ſoft, and put as much as a walnut of Allom, and a little brimſtone in powder, and therewith bathe the places of your body affected. He that vſeth theſe baths in time conuenient, ſhall liue healthfully; for by them ſuperfluous excrements are extracted in ſweat: But with this caueat doe I commend baths, that no man diſtempered through venery, gluttony, faſting, watching, or through violent exerciſe, doe enter into them.

Of Excrements, and Bloud-letting.

CHAP. 6.

What be Excrements?

OF Excrements, ſome be neceſſary, and ſome ſuperfluous: thoſe be neceſſary, which ſpring of ſuperfluous bloud, and that notwithſtanding can nouriſh when nouriſhment failes: as ſeede, ſperme, milke, and fat. Thoſe bee ſuperfluous, which doe not proceede from bloud, nor can nouriſh, but rather ſeparated from the bloud, as not able to nouriſh, and theſe are eyther moyſt, or earthy; moyſt, as blacke Melancholy, ſweat, vrine, matter of the noſe, ſpettle, &c. Earthy or dry excrements, as warts, nailes, cornes, and ſuch like.

Ariſtotle reckoneth the marrow in the body among the excrements, 2. *Lib. de generat. animal. cap.* 6. But I take it to be a nouriſhment, becauſe the bones are nouriſhed by it, euen as the body is nouriſhed by bloud.

What thinke you of bloud-letting?

Bloud

Bloud is the very eſſence of life: which diminiſhed, the ſpirits muſt conſequently bee diſſolued. In conſideration whereof, I counſell them that vſe any moderate exerciſe, not in any caſe to be let bloud; leſt that corrupt water ſucceed in the place of the pure bloud. But if they abound with bloud, or their bloud be putrified and burnt, (if other medicines auaile not) this law of mine muſt needes be infringed. And in my iudgement it is ſafer to vſe Horſe-leeches, ſpecially at the hemmorodicall or fundamentall veines, which we call the ſinke of the body: By this way the Scuruy, the Gout, the Dropſie, and Melancholike ſickneſſes may bee preuented, being applyed in the Spring and fall of the leafe, or oftner.

Shew me a way to diſcerne the effects of bloud-letting.

If the bloud which is let out, appeare red of colour, and white water flow with it, then the body is ſound: if bubbling bloud iſſue, the ſtomacke is diſeaſed: if greene, the heart is grieued.

Of Warts and Cornes.

Chap. 7.

Becauſe you reckon Warts and Cornes among the Excrements, ſhew me ſome remedies againſt them.

Warts and *Cornes* are dry Execrements, bred of flegmaticke bloud mixt with melancholike. And for their cure, what is effectuall for the one, may be vſed for the deſtroying of the other.

To kill *Warts*, ſome vſe to cut them, and then to ſeaſon the place with Copras-water, or with Salt, and the iuyce of an Onion. Some vſe to pare them with a

Razor, and then to apply the powder of *Bolearmoniacke*, with a little Vineger. Others consume them with oyle of *Vitriall.*

To destroy *Cornes*, before you cut them: lay a bruised Snaile on the *Corne* a whole night, to supple and make it tender: or else a little piece of Veale or fresh Porke, and then picke out the *Corne*: which when you haue done, if it bleeds, stop vp the hole with a little powder of *Terra sigillata*, or of *Bolearmoniacke*, or else with a playster of *Diacalcitheos*, or of *Paracelsus his stipticke Plaister.* If the *Corne* doth not bleed after the cutting, it were not amisse to touch it with a little *Mercury* or *Coporas-water*, or else to lay a piece of a bruised Snaile on it, thereby to extract out the residue of the Melancholike Excrement.

Of Purgations. CHAP. 8.

What is the vse of Purgations?

PVrgations, as sometime they be very necessary, so often taking of them is most dangerous. He that vseth exquisite Purgations, and especially Electuaries soluble, shall quickly waxe old and gray-headed. All Purgations (a few simples onely excepted) haue poysoned effects.

Besides, nature aboue measure is compelled by Purgations, and the vitall powers are diminished. In respect of which reasons, let euery man take heede of those butchering Surgeons and bloud-sucking Empirickes, who roguing vp and downe countries, doe murther many innocents, vnder pretext of Physicke. Hee that obserueth a good dyet, and moderately exerciseth his body, needeth no Physicke. Moist and delicate viands eaten in the beginning of meales, doe sufficiently loose the belly. Sweet wines performe the very same.

ſame. Alſo the leaues of Seeney ſoddē in water with Sebaſtian Prunes, will make the belly ſoluble. Why then will men be ſo heady, as to take their owne deſtruction, ſeeing that they may liue in health without Phyſicke-helpe? Why will they cumber themſelues with Apothecary-drugs, while they may be deliuered from diſeaſes without danger, onely by obſeruing a competent dyet, as a late Writer exclaimed? *Quot ſunt, qui ſolo victu competenti citra vllum diſcrimen, ab affectibus liberari poſſunt, qui ſine cauſa pharmacis contunduntur? Brud. de vict.*

Who are apt to take Purgations, and who not?

They are apt to take Purgations, who are ſtrong of conſtitution, and who are willing: And againe, they are vnapt for Purgations, which are eyther too fat or too leane. Likewiſe children, old perſons, women with child, and healthfull folkes are not to be purged.

What humours are fitteſt to be purged?

Thoſe humours, which moleſt the body, and offend eyther in quality or quantity. If choler happen to offend you, it is conuenient, that you purge the ſame: if flegme trouble you, then by medicine it muſt be vndermined: if melancholy doth abound, it is expedient, that thou fetch it out.

What muſt I doe before purging?

Before you purge, you muſt attenuate the ſlimy humours, open the pores, thorow which the purgation is carried, and extract the whayiſh humours by ſome milde ſirup. Moreouer, you muſt diligently marke the place where you are agrieued, namely, whether of the headache, or elſe ſicke in the ſtomacke, liuer, kidneyes, or the belly: and then whether by reaſon of flegme, choler, or melancholy. Which being knowne; according to the humour and place, you muſt mingle ſirups fit for the part affected, with waters of the ſame nature, that the humour may be afore-hand concocted, but in ſuch wiſe, that the meaſure of the water may double the meaſure of the ſirup, and that the meaſures of both, exceed not foure ounces. Some vſe a day or two before

fore purging, to drinke ſound draughts of ſugred whay or ſweet wort. Some vſe a gliſter for a preparatiue.

How many things are to be conſidered in purgations?

Eight things. Firſt, the quality of the purgation, Secondly, the time of the yeere. Thirdly, the climate of the Countrey, Fourthly, the age of the patient. Fiftly, his cuſtome. Sixtly, the diſeaſe. Seuenthly, the ſtrength of the ſicke. Eighthly, the place of the Moone.

Shew me ſome ſafe purgations which a man may eaſily get, without going to the Apothecaries.

There are ſundry ſorts of ſuppings or pottage vſuall and very wholſome, which will moue the body; as pottage made with the hearbe *Mercury* and *Beet*, wherein Veale or Chickens for the dainty, and for the poorer ſort, Pork hath beene boyled: Likewiſe pottage made of *Lettice* and *Mallowes* will looſe the belly, as the Poet *Martiall* obſerued:

Vtere lactucis, & mollibus vtere maluis,
Quam duram faciem Phœbe cacantis habes?

It is good to vſe broth, or pottage, made of Peaſe ſtrayned after they haue beene boyled, and againe reboyled with freſh butter or oyle: which kinde of broth opens the bodies paſſages, procureth vrine, and ſufficiently looſeth the belly.

Some commend Browne-bread and freſh Butter eaten in the morning, as a very laxatiue meat for ſome kinde of bodies. But ſurely Browne-bread crummed into any of the aboue-named broth, or into flotten milke, will performe the ſame effect, ſpecially, if one vſe to ſup them for the ſpace of a fort-night or more in the ſpring and fall of the leafe.

For ſome kinde of bodies, Whay well ſugred will ſerue to purge ſufficiently.

But for feare leſt neceſsity require more forcible purgations; I will lay downe the cheapeſt and ſafeſt medicine which I know for countrey people; alwaies prouided, that they conceyue this for an infallible rule; *one kinde of medicament cannot worke with diuers natures*: for as euery man hath

a peculiar will to himſelfe in his ſpirituall part, *tot capita, tot ſententiæ*: ſo euery man hath a peculiar affection in his bodies conſtitution, which that ſure and apodictical maxime of *Galen* confirmes, in theſe words: *There is in euery naturall body a certaine and ſeuerall kinde of temperament, which agrees with one, and diſagrees with another.* Neither is this to be maruelled at, ſeeing euery part of our bodies affecteth one thing more then another, and that which cures one place, will hardly cure another place in the ſame body: Therefore we haue proper helps for the melancholicke-ſpleene, another for the inflamed-liuer; one topicke or locall medicine for the fleſhy members, and another for the ſinewes, the veines and bony parts; one for the mounting or vpper places of the body, and another for ſuch places where humours doe deſcend and fall, as the legges, which require to be fortified more then the vpper parts, before their griefes can throughly be cured.

But now to returne where I haue digreſſed, let euery man haue the hearbes, Mercury, Mallowes, Lettice, Beetes, and Spurge in his Garden, that whenſoeuer hee or any of his houſehold chance to be ſtopt or ſtipticke, they may make laxatiue pottage with the ſame: namely, with the fourth part of ſpurge, and three parts of ſome of the aforeſaid hearbs, with a few Marigoldes, if they haue any. Alſo, it is not amiſſe to adde ſome Polipody of the oake well ſcrap't and boiled in the ſaid pottage, if you haue any of the ſaid Polipody neere at hand; for by this meanes the vertue of the ſpurge will be brought to worke more kindely downewards. If you like this ſoluble pottage, you may vſe it the oftener in the ſpring and fall of the leafe, to take away the ſeminaries of corrupted humours. And if you finde it weake, you muſt put the more Spurge or Polipody againſt the next time.

I could wiſh them that dwell farre from Phyſicians, to prouide themſelues of the roote *Mechoacan*, which comes from the *Weſt Indies*, the beſt is white and heauy. The vſe of it is, that it purgeth all the humours, but chiefely the flegmaticke

matike and whayiſh; next, it fetcheth out Choller, and corrupt melancholy, not onely from the neereſt parts of the body, but alſo from the fartheſt, as the head and ioynts: whereby it becommeth ſingular againſt the Gout and old Agues. It is paſſing good againſt Diſeaſes proceeding of cold cauſes, as the Cough, the Dropſie, the Mother, the Strangury, the Chollicke, and againſt all ſorts of Agues. It may likewiſe be vſed againſt ſickneſſes which ſpring of hot cauſes; but then it muſt bee ſoaked in cold Fountaine water foure and twenty houres before, or elſe miniſtred in cold weather, if occaſion ſo vrge. The way to vſe it, is, to beat it into Powder. The doſe or quantity is about a dram and a halfe in ſome broth of a Chicken or Veale. But it is expedient, to put ſome Pot-herbs, agreeable with the Diſeaſe, in the Pottage wherein you intend to take the Powder; as the broth of Endiue, Sorrell, or Succory, for a burning Ague; the Broth of Mother-wort for the Mother; of Parſley for the Stone; of Betony for the head and eyes; of Colts-foot or Mayden-haire for the Cough; of the Herbes, Mercury, Sage, Couſlips, Betony, and Marigold, for the Gout. In the morning, faſting, you muſt ſup the Broth. Some vſe to drinke the Powder and the infuſion, in a cup of White-wine or Ale, with the diſtilled waters of the Herbes aboue mentioned, and a little Sugar. The inconuenience is, that it bindeth the belly afterwards, but that may be redreſſed, either by a Gliſter the day after, or by ſome laxatiue meates, or broth of Prunes or Herbs. And it were alſo expedient to prepare the humors a day or two before the taking of it, with ſweet Wort, ſugred Whay, or elſe a Gliſter.

For Phlegme.

Take one dramme of Turbith, halfe a dramme of Agaricke, foure drammes of Vineger and Sugar; make them into Powder, and vſe it in the morning with hot water: But eat not till three houres be expired.

For Choller.

Take two drammes of good Rheubarbe beaten into Powder,

Powder, and incorporate the ſame with fiue ounces of hot water, wherein Damaske Prunes haue bin ſodden, and vſe it hot in the morning: Or elſe take halfe an ounce of *Caſſia fiſtula*, a dram of Rheubard, and infuſe them in water of Endiue, with an ounce of the ſirup of Lemonds: The next morning mingle all theſe with three ounces of Ptiſan or Whay, and drinke this infuſion warme. Others of the poorer ſort, purge themſelues onely with halfe an ounce of *Diaprunis laxatiue*, mixt with Succory water and drunke warme; or elſe with halfe an ounce of *Electuarium de ſucco Roſarum*, & three ounces of the decoction of French Prunes.

For Melancholy.

Take three drammes of the leaues of Seeney, two drams of Cinamon and Ginger, one dramme of Sugar, and ſeethe them in Goates Milke, womans Milke, Whay, or in ſome other like thing. It is alſo good to anoynt the ſide of the ſpleene with *vnguentum Dialthæa*: Or elſe with the Oyle of Lillies, Oyle of Dill, Hennes greaſe, and the marrow of an Oxe. It is good to make a purgatiue broth for them which loath Phyſicke, of an old Cocke, farced with a little Seeney, Burrage, Bugloſſe, and Capers.

Shew me how I may mundifie bloud.

Take two drammes of Time and Seeney, one dram of Myrobolane, one dramme of Rheubarbe, white Turbith, and Ginger, two drammes of Sugar: let them be done all into Powder, and giuen in water wherein Fennell or Aniſe ſeede haue beene boyled.

What ſhall I doe, if the Purgation will not worke?

If after the taking of a Purgation, the belly bee not looſed, that inconuenience happeneth chiefly for theſe cauſes; either through the nature of the ſicke, or for the ſlendernes of the Purgation, or becauſe nature conuerteth her indeuour into Vrine, or elſe by reaſon that the belly was beforehand too hard bound, which by a Gliſter or Suppoſitory might be holpen. When therefore the belly, after the Purgation is not ſoluble, it procureth grieuous Maladies in the body: But if a man take a ſmall quantity of Maſtike lightly

pounded, and miniſtred in warme water, he ſhall bee cured of that infirmity. Likewiſe, it much auaileth, preſently to eate an apple.

Seeing that Suppoſitories and Gliſters bee very commodious, ſhew me a way to make ſome.

Take honey ſodden till it be thicke, and mingle the ſame with ſalt or wheaten meale, then adde a little freſh-butter, and make your ſuppoſitory into a long forme: Which done, dip it in oyle, and vſe it. Or elſe take halfe an ounce of the roots of Succory and Licoras, two drachmes of Endiue, one handfull of Mallowes, one drachme of the ſeede of Succory and Fenell, two drachmes of Fennigreeke, halfe a handfull of the flowres of Cammomill; ſeethe them, & then a moſt wholeſome gliſter is made. Or elſe make your Gliſter of Suger-candy and Milke, which alſo will ſerue in this manner, as nouriſhment for great bellied women, and for ſuch as cannot eate with the cough or a ſore throate.

What if the purgation doth euacuate too much?

You muſt infuſe three drachmes of the powder of Maſticke in the iuyce of Quinces, and drinke it: or elſe eate a Quince alone. Or elſe anoint the mouth of the ſtomacke, or the vpper part of the belly, with this precious oyntment following, *viz.* with oyle of Roſes, and Quinces, of each an ounce, with oyle of Maſticke halfe an ounce: mingle theſe with the powder of Corall and Waxe, and vſe it to ſtop the fluxe, whether it be ſudden, or humorall, or diſſenteriall,

Shew mee an admirable diet-drinke to purge all noyſome humours, whereby I may liue free from ſickneſſe all the yeere after.

The chiefeſt and moſt ſoueraigne purgatiue medicine, which I know, is *Mechoacans Ale*: yea, ſo precious is this liquour, that if it be drunke a fortnight or thereabouts, in the Spring and Autumne, it will not onely take away the cauſes of the Gout, Dropſie, all kinde of Agues, the Stone, the accidents of the Braine, the infirmities of the Spleene, but alſo it reſtores the complexion to an excellent habit and colour, defending the body from a number of inconueniences.

Take

Take of *Mechoacan*, the whiteſt you can get, foure ounces, of *Hermodactile* three ounces, of *Guiacum* or *Lignum vitæ* three ounces, a quarter of a pound of *Licoras*, three races of *Ginger*, two *Nutmegs*: hang all theſe being thinne ſliced, or beaten groſly into powder (which are fit to be beaten) in two gallons of Ale which is newly tunned, in a bolter or linnen bagge with a ſtone in the bottome: After it hath done ſpurging, powre in a pint of the waters of Endiue or Succory, if you adde not the hearbs to the reſt, and ſtop it vp, and after a weeke drinke euery morning as much as will giue you foure ſtooles a day or more, as you pleaſe. And if your body be extraordinarily ſubiect to any diſeaſe, eyther by diſcent from your anceſtours, as hereditary, or elſe by purchaſe dearely bought by the hazard of your life, by your diſordered dyet, then it were not amiſſe to adde vnto the other ingredients, ſuch hearbes to be ſteeped, as will agree with the nature of your griefe: whereof you may reade more at large in the Chapter of *Purgations*.

Of Vomits. CHAP. 9.

What is a vomit.

A Vomit is the expulſió of bad humours (contained in the ſtomack) vpward. It is accounted the wholſomeſt kinde of Phyſicke for them which are groſſe and full of humours: for that which a Purgation leaueth behinde it, a Vomit doth roote out.

Which are the beſt vomits?

The wholſomeſt kinde of Vomit is this: Take halfe a pint of Sacke, and ſeethe in it two ſpoonfuls of Raddiſh-ſeede: Then when it hath ſodden almoſt the halfe, ſtraine it, and drinke it vp with fiue ſpoonefuls of Salet oyle. By

this easie kinde of vomit many haue beene sodainely rid of the cough, and also of much clottering flegme.

Assarabacca, an hearbe that growes in our gardens, is a very expedient vomit to preuent many sicknesses, & to take away the seminaries and roots of any sorts of Agues, vsing it an houre before the fit: the Dose or quantity is foure or fiue leaues of it in a cup of Ale steeped ouer-night, and strained the next morning. Or if it be dryed, a drachme of the powder of it, infused in some drinke with a little Sugar and grated Ginger, will procure a Vomit. Some make choise rather of the powder of the roote, to the quantity of a drachme. Others apply the powder of *Assarabacca* as a locall Medicine to the wrists, especially of children against the Ague.

Stibium is not one of the worst Vomits, if the substance of it to the dose of foure graines, be laid in some piercing liquour, as Vineger, for a weeke, thereby to allay the violence thereof: and then to infuse it for a night in a cup of *Aqua vitæ*, which you may drinke vp the next morning, reseruing the substance against other times; for the same piece will serue often. Being thus tempered, it may proue Bezoardique, and of great efficacy against the impurities of Feuers.

What if the Vomits worke not?

If they worke not within an houre after you haue taken any of them, sup a little of the sirup of Oximell, and put your left middle finger in your mouth, and you shall bee holpen.

What shall I doe, if I vomit too much?

If you vowit too much, rub and wash your feet with hot and sweet water: and if it cease not for all this, apply a gourd to the mouth of the stomake. Sometimes without any Physicke at all, one shall fall to a customary vomiting: and then it proceeds, either of the cold complexion of the stomake, or of hot complexion. If of cold complexion, you may helpe it by making a bagge of Worme-wood, dry Mints, and Marioram, of each alike, one handfull; of Nut-

megs,

megs, Cloues, and Galingall, halfe a drachme of each one. Let all of them be dried and powdred, and put betwixt two linnen cloaths, with Cotten interposed & basted. And then let them be applyed vpon the stomake: or else you may apply the said hearbs alone dried vpon a hot Tylestone, and put betwixt two linnen cloathes vpon the stomake: let them fortifie their stomakes with the sirup of Mints or of Wormewood, or eate Lozenges called *Diagalanga*.

If vomiting proceeds of hot complexion, you may cure it by a plaister applied to the stomake, of oyle of Roses, Wormewood, Mints, and Barley-flowre, with the white of an Egge. Some in such a case take the water of Purslane in their drinke to quench their thirst.

Of Saliuation or Tobacco-taking.

CHAP. 10.

What meane you by Saliuation?

BY *Saliuation*, I meane Spettle, Rhume, or Flegme procured from the head and stomake, by the smoake of that precious, but neglected hearbe *Colts-foote*, for inueterate Coughes, Obstructions proceeding from fretting rhumes and consumptions; or else of *Tobacco*, which is more violent and dangerous.

What thinke you of Tobacco?

Good *Tobacco*-leafe, somewhat biting in the taste, of a tawny colour, or somewhat yellow, being taken fasting in a raw or rainy morning, *after the manner of Physicke*, in a purified Pipe, during those moneths, which in spelling want the letter *R*: it is a most singular and sudden remedy against

againſt the Megrim, the Toothache, the fits of the Mother: the Falling-ſicknes, the Dropſie, the Gout, and againſt all ſuch diſeaſes as are cauſed of windy, cold, or watriſh humours. And for them that haue moiſt braines, and cannot ſleepe, they muſt bee priuiledged to take the fume at their going to bed, if they feare not to become obliuious or forgetfull dunces, (for ſurely it dulleth the memory:) or if the ſmoake thereof offend not their bed fellowes, which expect their mutuall beneuolence; for if the ſnuffe of a candle hath cauſed abortion in great bellied women, the breath of our common *Tobacconiſts*, being tainted with that ſmoakiſh dampe, cannot but annoy ſuch tender natures.

But in any caſe I wiſh it to bee ioyned with other corroboratiues, leſt the piercing power thereof doe hurt the ſpirits, whether they be animall in the braine, naturall in the liuer, or vitall in the heart: let them vſe the addition of bruiſed Nutmegs (if the oyle cannot be gotten) for griefes in the head: of the ſeed of Piony and Cloues, for the Falling-ſickneſſe, and the Dropſie; of Aniſe-ſeede, or the oyle thereof, for all diſeaſes of the lungs, for the Gout and Chollicke, for ordinary diſtillations and moyſtures, and for aches in the ioynts, occaſioned of windy and cold cauſes.

Aboue all things I recommend *Tobacco* vnto Mariners and Trauellers, as a defenſatiue againſt the Scuruy, benumneſſe of the ſenſes, and againſt hunger and thirſt.

But here I inuite our *Gallants* to a more ſparing vſe, to be more circumſpect, *vt ſapiant patruos*, to follow the aduice of their *Elders*, to beware in what Pipe, and with whom they take *Tobacco*, for feare leſt they get the *Catholik* infection. And principally I exhort them to take heed of the black druggiſh *Tobacco*, as that which degenerates from the own naturall colour, being ſlubbered and ſauced ouer with artificiall trumperies, with *Diagalanda*, with the blackiſh ſcum of Sugar, the lees of Wine, *Mel roſatum*, yea, and with *Mercury ſublimate*, which in time will poyſon the ſtrongeſt body. That which comes from the *Bermudas*, or *Virginia*, I hold to bee ſound, ſo that it bee bought at the firſt hand,

before

before it be abuſed by the *Druggiſts*. As for the *Spaniſh Tobacco*, which they ſend hither, calling it *the Lutherans Phyſicke*, I feare it, as the *Lumbards bit*. And I ſee no reaſon why our owne Garden-*Tobacco* ſhould be abhorred. After meales it doth much hurt, except it be in incurable infirmities, as the Dropſie, &c. And yet our roaring boyes, like true *Troians*, doe ieere at this direction, like the *Propheſie of Caſſandra*, whereby they verifie the Prouerbe; *Serò ſapiunt Phryges*.

Thus *Tobacco* (as all other things which *God* gaue for our neceſsities, are ſuperfluouſly imployed, apparell, meats, drinkes, and ſuch like:) I ſay, this *Indian* medicament is mightily abuſed, and by the *Diuels* temptations, turned to *Bacchanalian* beaſtly cuſtome, to ſerue *Toſſe-pots* in ſtead of ſalt meates, *Caueare*, and other inducements or drawers on of drinke. Sometimes our ſwaggering *Caſtawayes* take it after the example of *Politicians*, to temporize and dally away the time, that they might reſt in their counterfeit trance, when they want matter of diſcourſe, vntill after a thorow perambulation of their barren wits, they haue coyned ſome ſtrange accident or anſwer worthy the rehearſall among their boone-Companions. Then after long houghing, halking, and hacking, hauing their throats well waſhed with dreggiſh drugs:

Mobile colluerint liquido cum plaſmate guttur: They recount tales of *Robin Hood*, of *Donzel del Phœbo*, *&c.* as I haue elſe-where written in my Preface to my *firſt Circle of the Spirit of Detraction*.

Which bee the other abuſes and diſcommodities of Tobacco?

By the immoderate taking of *Tobacco*, it is apparant that mens hearts are hardened, according to the Poet: *Perdere quos vult Iupiter, hos dementat*: They ſay not effectually the *Lords Prayer*, being *led into temptation*, and to loue that in exceſsiue ſort, which otherwiſe well ordered as a medicine, might helpe ſome kinde of ſickneſſes. What greater vanitie can there be, then to beleeue that *Tobacco*, like the

Romanes Colewort, or the *Poets Nepenthe*, the *Alchymists Elixir*, or *Homers Moly*, ſhould benefit all men whatſoeuer, differing in natures and complexions? Nay, what madneſſe is it to imagine, that *Tobacco* may be taken faſting and feaſting, and as *a Wife, for better, for worſe, in ſickneſſe and in health*, without reſpect of perſons, ages, ſexes, times, diſeaſes, or temperatures, moiſt or dry, hot or cold? Beſides theſe abuſes in the taking of *Tobacco*, the courſe of nature is peruerted, the functions of the body turned topſie-turuy, euen the Noſe, like a Chimney, vents out vnnatural ſmokes, which ought to exhale and breathe with pure or rectified ayre: when the mouth, ordained by nature to receiue in ſuſtenance for the whole body, becomes a Priuy-hole, or common ſinke to euaporate, to ſpet, ſpew, and ſpatter without cauſe or neede, whole gobbets of neceſſary flegme, like ſtinking Oyſters: when the ſtomake is compelled to harbour lothſome dampes, windes, belchings, and filthy excrements, which otherwiſe would paſſe thorow the guts without compulſion, or at the extremeſt, by other ſoluble medicines, Glifters, or Suppoſitories, farre more commodious for the continuance of their healths.

Becauſe *Tobacco*, according to the nature thereof, hot and dry, doth draw vnto it ſuch watriſh humours as otherwhiles offend the body, whereby the cauſe of the Megrim, the Tooth-ach, & windy moyſtures, is for the preſent taken away: therefore vnaduiſed people do ſtill perſeuere in the vſe thereof, as if they were bewitched, or had not the power to leaue it off thence-forwards. They conſider not that watriſh humours, for the moſt part, are as neceſſary in the body, as the bloud it ſelfe, and that they muſt not be auoided in that ſuperfluous and abundant manner, as our *Tobacconiſts* affirme: for indeed Nature hath left theſe kinds of humours, as it were in ſtore, of meere prouidence, to ſerue our turnes, as well for the preſeruation of Flegme and Bloud, being two of the foure naturall humours within vs, as alſo for the nimble motion of our ioynts, for the moyſtening and eaſier paſſage of the Excrements, and to

ſuccour

ſuccour vs in our greateſt need, in our labors, or in any vehement exerciſe, when we are forced to ſend out by ſweats theſe wet humours, which would perhaps eyther turne to flegme or bloud.

Let men therefore take heed how they waſte the oyle of their vitall lamps, how they ſpend their radicall moyſture, for all that they feele for the preſent time, a pleaſing eaſe, and ſenſible deliuerance, (like vnto the letting of bloud) from the rheume, by the fume of *Tobacco*; ſpecially I wiſh leane perſons, the Cholerike, the Melancholike conſtitution, young people which grow, women with childe, huſbands which deſire to haue children: but ſpecially all ſuch vnder fifty yeeres of age, whoſe braines are hot and dry, which you may diſcerne by theſe notes: If ſmall matter diſtils from their noſes, if they ſleep little, if in ſleeping they dreame much, or if they dreame waking; that is, if they walke or ſit ſilently by themſelues, imagining idle phantaſies, *Chymeraes*, and vaine conceits, if they be extraordinary ſorrowfull, with hollow eyes, as it were ſunke into their heads; all theſe ſorts of perſons I aduiſe to be very ſparing in their *Tobacco* fume. To conclude the abuſes of *Tobacco*; I wiſh the fauourites thereof to repeat ouer theſe plaine rymes:

Tobacco, that outlandiſh weede,
It ſpends the braine, and ſpoiles the ſeede:
It duls the ſprite, it dims the ſight,
It robs a woman of her right.

In any caſe let them which haue any ſtraightneſſe or other infirmitie in their lungs, beware of the ſmoke.

What is the reaſon that Tobacco *makes men drunke which take the ſmoke thereof?*

Ariſtotle reaſoning why milke and water doe not make men drunke as well as wine; anſwers, Becauſe they are not *ſpirituoſa*, ſo full of ſpirits. A *ſpirit* is one thing, and a *vapour* another thing. That is called a *vapour*, which exhales from moiſture; a *ſpirit*, which proceedes from a ſubiect, earthy, dry, and as it were aduſt, *à terreo aduſto*: this only makes

drunke, becauſe it is dry, ſubtill, ſharpe, and copious of ſubſtance. A vapour performes not the ſame effect, being weake, and iſſuing from thicker matter. Whether *Tobacco* be vaporous or ſpirituous, needs no moderator to cõpound the caſe: for wee finde it a violent purge, vnleſſe it be corrected, and almoſt mortified; whereas *Tobacco* ſhould bee ſomewhat ſtipticke and of a binding vertue, if it were ſpirituous, ſuch as wine, ſtrong drinke, and *Aqua vitæ*, the moſt dry and fiery of all liquids are, as well for the mordacitie and acrimony, as for the ſharpe and piercing facultie; which laſt, though I cannot deny but *Tobacco* after a ſort partakes of, as an inconſtant *Mercury* or *Proteus*, yet notwithſtanding becauſe the ſmoake ariſeth in nature of a *vapour* from a materiall ſubiect by conſtraint, it can in no wiſe be reckoned among things naturally ſpirituous, and conſequently, not powerfull to make men drunke. What is it then which aſtoniſheth the ſenſes? Surely the deliterious, violent, and venemous qualitie of the medicine (ſuch as *Helleborus*, *Opium*, *Mandrake*, *Euphorbium*, *Scammony*, and *Precipitate* are knowne to haue) by reaſon that it benums the animall powers, euen almoſt to their diſſolution, according to the nature of ſmoake, damps and poyſon.

All vehement purges haue a poyſonous operation, cleane contrary to mans nature. No maruell then that *Tobacco*, of it ſelfe as violent as *Stibium* or *Quick-ſilver*, doth amaze the braine of man; when the fume aſcends into the ventricles thereof, forcing Nature, not by a delightfull extaſie, but by a doubtfull quandary, to runne towards the heart, as her hopefull ſanctuary, in ſo hot and dampiſh a skirmiſh. Thus doe men miſtake the name of drunkenneſſe, flattering themſelues in a ſmoaky vaile, while feare and dulneſſe ſeazeth on their vnderſtanding, wils, and memory, worſe then the crampe or convulſion doth on the bodies members. For the confirmation of the premiſes, that the ſmoake of *Tobacco* cannot rauiſh the Takers ſenſes with ſuch a pleaſant ſmell or taſte, that it may procure drunkenneſſe; beſides the offenſiue ſent of the ſmoake, as odious as *Stygian* ſtinkes, (howſoeuer

ſocuer for faſhion ſake many men complaine not of it) it is very certaine the ſuppoſed drunkenneſſe or giddineſſe of *Tobacconiſts*, is no other then a grieuous ſymptome and diſturbance in the head, as I ſaid before: ſuch as happeneth in the *Cryſis* of ſharpe maladies, when as naturall heate endeuours to ſeparate the noyſome matter of the ſickeneſſe, and to digeſt the ſuperfluous crudities of the body; then many fits, like the working of new wine, heates, cold-ſweats, and other accidents, doe torment the party, vntill ſuch time as naturall heate, like a conquerour, fals to expell the cauſes of the ſickneſſe, and to ſeuer the heterogeneous and vnnaturall excrements from the homogeneous and naturall humours. Euen thus fares it with our *Tobacconiſts*, they feele great and griping fits, by reaſon of theſe two repugnant heates, and become ſo ſtupefactiue and ſtone-ſtill, after their prodigall taking of the ſmoake, that afterwards they glory to bee a little drunke, rather then to haue lyen in a trance like faint-hearted perſons.

The fourth Section.

Of Infirmities, and Death.

CHAP. I.

For as much as we are all ſubiect to corruption, notwithſtanding our preciſe dyet, ſhew me ſome exquiſite Remedies againſt our common Sickneſſes, and firſt, againſt the Headache.

ALl your perſwaſions could not wreſt from me the ſatisfaction of your demand, in this world of Infirmities; (For who can count all the diſeaſes which the Iuſtice of GOD hath heaped vpon man for ſinne? The times doe vary, and our

bodies change their temper) were it not that I see the lamentable neede which my friends may stand in, when they retire themselues from the *meridian* of those places, where *Physicke* shines with vndefiled worth. To this also I may adde another reason not to be contradicted: for that I finde this age full of deceit, abounding with Caterpillers and Horse-leeches, which sucke the purest bloud of their bodies, vnder the vayle of skill. O simple soules, why doe yee runne head-long into your owne destruction? If your finger ake, it is an ague: if your toe grieues you in frosty weather, yee cry out of the Gout: if your stomacke be distempered with belching, yee haue eaten vnwasht Sage, and thereby ye haue a race of Frogs and Cats bred in your entrailes. Thus doe the spirits of the Ayre, which the *Platonists* termed *malos Genios*, triumph ouer your silly braines. Little doe yee thinke, that these spirits finding your bodies full and foggy, are permitted to insinuate themselues into the *meseraicall* veynes and humours, till by degrees they get the mastry ouer our braines and hearts. The consideration whereof caused *Felix Platerus* that great *Professor of Physicke* at *Basill*, to attribute this weakenesse of yours, vnto that kinde of *Melancholy* which we call *Hypochondriack*, saying, that by experience almost these threescore yeeres, which he hath practised, hee found such as were infected with this kinde, often to imagine, most falsly, that they were troubled with diseases, whereas there was no such matter at all, or perhaps not worth the speaking; insomuch that some haue purged themselues from top to toe, for no iust cause in the world: others haue perswaded themselues that they were exceeding cold at the heart, that they lost all their natiue heat, that they, specially women, doe feele their braines, stomacke, lungs, liuer, kidneyes, all full of excrements, whereas in truth there was no such thing, but a meere melancholike illusion, being made so to beleeue by those slye spirits which wheele about their imaginations.

And because honest men may beware of these temptations, I will borrow an example to this purpose, out of the aboue-

aboue named *Platerus*, of a learned man, that for many yeeres together imagined hee had a liuing Frog in his stomake. Vpon a time it fell out, that a young Gentleman, bathing himselfe in a Riuer, for his recreation, diued so deep vnder water, that he verily thought he had drawne into his mouth some seed of the Frogs which also he saw in the water: With this conceit he was so terrified, that he imagined he had a young Frog bred in his belly, which daily croaked, and made a strange noyse. And for this cause hee studied *Physicke* and profited so well, that after seuen yeeres hee proceeded *Doctor* in that faculty, with great commendations: And after he had vsed infinite remedies to kill or expell this Frog, & had also trauelled for that cause into Italy and Germany, hee returned to Basill, and about the yeere 1609. hee repayred to the aboue said *Platerus* for helpe, who endeauoured to perswade him, that it was nothing else but winde, which broke out with noyses, like vnto the croaking of a Frogge. But he on the contrary affirmed, that hee knew it to be a very Frogge, as well by the sound, as by the motion, and that he could finde no rest when the Frogge, was hungry, vntill he did eate. When *Platerus* saw his obstinacy, he thought once to deceiue him with a Vomit, by stealing a Frogge into his bason, and by that meanes to rid him of his conceit. But because hee was to deale with a Scholler, which perfectly knew all such trickes, hee resolued at length to satisfie his fancy, and so ministred vnto him such medicines, as indeed would kill any Wormes. or Frogges, if he had any, *viz.* at first he exhibited pils made of *Aloes*, *Wormewood*, and of the roote of the hearbe *Gentian*, one dramme at a time. Then he made a Plaister, as Children vse against the Wormes, of *Aloes*, and the Gall of an Oxe, with some Meale or Waxe, and applyed the same to his Stomake & Nauell; for all this, the party persenered in the former phantasie, and desired *Platerus* to giue him the vttermost remedy of all. *Platerus* knowing nothing to be better then *Quick-siluer* against Snakes, Wormes, and such like, caused him to take of *Quick-siluer* the quantity

of

of a peaſe, with one dramme and a halfe of the powder of Licoras, and of the ſame to make twenty Pils, which he diuided for ſixe ſeuerall times.

At the laſt *Platerus* perceiuing for all his medicines and paines, that his Patient ſtood ſtill in his former opinion, began to checke him, and proued by theſe reaſons that hee could not poſsibly haue ſuch a Frogge in his belly: Firſt, that if any man had ſwallowed downe a lyue Frogge, it could not liue aboue an houre, but bee ſtrangled and ouercome of the ſtomake; after his example, which had deuoured a quicke Ecle, and voyded the ſame downewards, but dead after tenne houres ſpace. Secondly, by the example of ſnakes, which had ſwallowed Frogs aliue, and yet found dead in their bellies when the ſnakes were killed, whereof the ſaid *Platerus* had ſeene two in that manner. Thirdly, that Frogs could not liue, being taken out of their naturall place, the water, and deſtitute of ayre: which hee had experimented by drowning a Frogge in a cup of wine, which he had prepared for a Drunkard, to cauſe him to lothe wine. Laſt of all, and wherewith hee ouercame him, hee ſhewed him, that the age of Frogs was very ſhort, that they could not liue aboue two yeeres, but are bred yeerely of ſeede which they lay by; whereas he had dreamed whole ſeuen yeeres of his frogge, making himſelfe a table-talke to all his friends: And therefore ſeeing that now hee was graced with the title of a *Doctor*, it were a double ſhame for him to iudge ſo childiſhly of natures workes. With theſe reaſons the young *Doctor* was ouercome at laſt, and confeſſed his errour. In like manner, I aduiſe all them, whoſe pates are muddy, rather, as the ancient prouerbe ſaith, *to ſayle to Anticira*, where they ſhall purge their heads with *Helleborus*, then to ouer cloy their naturall bodies with vnneceſſary drugs. And as a certaine Phyſician wiſheth vs to try all medicaments, before we come to the ſharpe knife (for the quinteſſence of life lieth in the bloud) ſo I wiſh all friends of mine to aſſay all ordinary and vſuall waies, before they fall to Phyſicke. Let theſe faſt, and awaite for natures

leiſure,

leiſure, before they charge their brittle bodies with violent receipts; and when all failes, then in the name of God let them vſe no worſe then I here approue, which as the moſt ſoueraine, for your ſakes, I recommend to your milde conſtruction.

And to begin with the *Head*: We muſt vnderſtand, that as the *Emperiall Heauen*, where the godly Spirits reſide, is knowne to be the higheſt place aboue all other heauens: ſo the *Head* in mans little world, is the caſtle & watch-tower, where al the organes of our ſences, motions, vnderſtanding, will, and memory are ſeated: From whence, as from the higher Regions of the Ayre, deſcend cloudes diſſolued into Rheumes and Catarres towards the ſtomake, where at the firſt they receiued their being. But oftentimes ſo it falleth out by the way, that theſe diſſolued cloudes miſſe their direct paſſage; whereupon they enter forcibly into the weaker parts, into the Eyes, Mouth, and ſuch other, which they finde leſſe fortified. Here-hence ſprings the *Head-ache*, ſometimes from a hot cauſe, ſometimes from a cold cauſe, and ſome other times from a moyſt or windy cauſe, which laſt we call the *Hemicrany* or *Megrim*, poſſeſsing but the one ſide of the *Head*.

Now, for the cure of the *Head-ache*, which comes from heat; Let the ſicke vſe a cooler dyet, let him eate Lemons, ſharpe ſauces, and ſallets of Sorrell, Lettice, and Succory, Endiue, with roſe-vineger. Let him keepe his body open with Gliſters or Suppoſitories. And if occaſion require, let him purge with *Mechoacans Ale*, with ſome ſeedes of Peony and Endiue added to the reſt in the infuſion, as I elſewhere ſhewed in this Booke. Alſo it is expedient to combe the Head, and to lay ſome oyle of Roſes with a little vineger vpon the head, or elſe a cap of roſe leaues alone.

For griefes of the Head proceeding from cold cauſes, let him vſe the ſmoake of *Tobacco*, with the fourth part of a little nutmeg: let him perfume his cap with *Maſtike*, *Storax*, & *Lignum Aloes*; or elſe quilt his cap with Rew & Cammomill.

Likewiſe, it is good to bathe and waſh the head with Rew and Aqua vitæ, or elſe with Veruine ſodden in Oyle.

For the *Hemicrany* or *Megrim*, let the party keepe himſelfe warme; let him not drinke betwixt meales, ſpecially after ſupper: let him not drinke ſtale drinke, or that which we call March-beere, nor Claret-wine. Let him vſe revulſions, to draw away the humour from that ſide of the Head, either with *Cantharides* put in a piece of *Leauen* or *Dow*, with a little vineger vnder the typpe of the eare, for one nights ſpace; or elſe by bathing the feete continually in the decoction of Mallowes and other hearbs. It is very expedient to take away the preſent paine, by applying to the temples, a playſter made of Myrrh, Frankincenſe, the yolke of an egge, and a little wheaten meale. Some apply Maſtike, ſome the *Emplaſter of Frogges*; Others doe highly commend to anoynt the temples and forehead with Goats dung mixed with vineger. Likewiſe it is conuenient to bathe the places affected with a Lee made of aſhes, wherein Sage, Roſemary, and red-Roſes haue beene boyled. Oyle of Nutmegs and a little Maſtike is ſingular good. *Platerus* writes, that he cured this kinde of griefe, by laying on a Plaiſter which Apothecaries name *Emplaſtrum de vigo*, vpon a piece of red leather faſtened as a ſeare-cloth to that ſide of the head from the temples towards the cheekes: which remedy will alſo auaile againſt the *Tooth-ache*. Sometimes the *Head-ache* proceedes of abundance of bloud, and then the chiefe cure conſiſteth of Bloud-letting, which muſt be by opening the vttermoſt veyne in the arme called *Humeralis*. The way to diſcerne it, is, by the redneſſe of the face, eyes, and vrine: and alſo by the colour of the veynes, which are ſwolne.

It is to be noted, that otherwhiles ſneeſing powder, or *Tobacco* ſnuft vp into the noſtrils, as an Errhine, will ſerue to purge the head: But indeede a Suppoſitory or Gliſter in the beginning of the griefe is found to doe great good; and ſpecially, it will not onely helpe children of the *Head-ache*, but commonly preuent greater annoyances, who otherwiſe

for

for want thereof, might ſoone vaniſh away by reaſon of a burning Feuer. The reaſon is, becauſe the dung or excrements doe ſend vp a ſtinking ſmoake or vapour, whereof the head partakes as well as the other parts, which in theſe tender natures will grow to a further inconuenience.

Shew me ſome remedies for the diſeaſes of the Eyes.

It would fill vp a whole booke to preſcribe remedies for euery accident of the Eyes. Sometimes the Eye-liddes and corner of the Eyes require helpe: ſometimes the *Chriſtalline* humour would be fortified; ſome other times the *Prunall* of the eye is grieued; ſo that it would exact an infinite labour to diſcourſe of all: Therefore I will ſelect onely ſuch common ſymptomes as happen to the Eye.

Againſt fluxes of the Eyes, the party muſt labour to diuert the humour to the mouth, which he may eaſily bring to paſſe by *Tobacco*; then let him take theſe precious pils, two drammes of the leaues of *Seeney*, two drammes of *Turbith*, of the Pils called *Pillulæ ſine quibus eſſe nolo*, three drammes, of Fennell-ſeede two drammes, which with ſome ſirup of fumitory or apples, muſt be made to a lumpe, and euery day till he be thorowly cured, he muſt take one dramme thereof: and afterwards, once a weeke, let him take a dramme for feare of returne.

In all diſeaſes of the Eyes, this kinde of Wine or Ale is very helpefull. After your Ale hath done purging, put theſe in a linnen bagge, with a ſtone in the bottome: Of Betony, Veruine, fennell, and Euphrage, foure handfuls, of Roſemary halfe a handfull. Let theſe be put in two gallons of the ſaid liquor. If you haue not the leaues, the ſeedes will ſerue.

It is very expedient to take a ſpoone full of this powder after a light ſupper, before bed-time: Two drammes of fennell-ſeede, one dramme of Coriander, one dramme of Anniſe-ſeede, three drammes of Sugar, and one dramme of Cinamon.

It is alſo found, that the liuers of Kiddes or young Goates roaſted and ſtucke full of Cloues, is paſsing health-

full to be eaten of them which haue ſore Eyes.

Note that the powder of Pomegranats breaks the pearle in the Eye. It is good to fortifie the Eye-ſight, with the diſtilled waters of Veruine, Chelidony, Fennell, and red-Roſe-water. Againſt the Cataract, or Pin, and the Web; againſt rednesſe and dimneſſe: Take the paps of ſweet Apples, and ſeethe them in the waters of Fennell or Roſes, vntil they come to a pultis. Then put to them, after they are ſo prepared and cold, the white of three Egges, three drammes of the rind of a Pomegranate beaten to powder, of all theſe, with a little creame, make a cataplaſme, and apply it morning and euening to the Eye being ſhut. As for poore people, the pith of white bread ſoaked in water, heales the inflamation.

Againſt the diſeaſes of the Eyes, proceeding from outward cauſes, as ſtrikes, wounds, windes, too-much gazing on the fire, or on red colours, vſe this remedy, which Maſter *Barrow* often experimented in ſuch caſes: take a handfull of *Cardus Benedictus*, ſtampe it ſmall, and temper it with the white of an egge, and therewith make a plaiſter, laying it on flaxen hearbs, and binde it hard to the Eye, where it muſt lye, till it be dryed; and then you muſt apply another, and ſo vntill it be whole. This remedy helpes all bloud-ſhots. Woormewood drunke with grated nutmegs, doth fortifie the ſight.

In briefe, I obſerue, that all our common diſeaſes of the Eyes, ſpecially inflamations, doe happen through ſtrong drinkes, or watching, according to that old verſe:

Allia, vina, venus, ventus, faba, flamma, ſinapi;
Iſta nocent oculis, ſed vigilare magis.

Shew me ſome remedies for the diſeaſes of the Eares.

There bee foure ſorts of griefes incident to the Eares: paines, noiſes, deafeneſſe, and the griefe called *Parotis*, which is an inflamation behinde the Eares.

When a man feeles paines in the Eares, the ſame iſſue either from a cold cauſe, or from a hot. If from a cold, let him poure into his Eares the iuyce of Garlike, or Onions, with

with a little *Aqua vitæ*; or elſe a little Oyle, wherein Rue or Woormewood hath beene boyled. It is very good to put a little muske or ambergreece, with ſome wooll. The iuyce of Onions and Honey will auaile.

If the paines proceede from a hot cauſe, let him drop into his eare the iuyce of Almonds, or elſe ſome oyle of Roſes, with a little vineger: ſome, to mittigate the heat, vſe womens milke.

In theſe caſes, let him euery day till he be well, take two ſcruples of *Pillulæ Chochiæ*, and *pillulæ ſine quibus*, three houres before dinner.

Againſt noyſes and ſounds in the Eares, let him get one to blow the ſmoake of *Tobacco* into the affected eare. Let him ſweate in a dry Bath, or in a dry tub, with a couered ſheete, taking before-hand a dramme of Treacle; and alſo let him againe ſweate in his bed. Let him vſe after meales ſome Coriander-ſeede and Sugar being beaten to powder, that thereby hee may hinder the windy vapours from aſcending vpwards to the head. Let him quilt or ſow betwixt two linnen cloathes in his night-cap, ſome Lauender, red-Roſes, Roſemary, bruiſed Cloues, Nutmeg, and ſome Maſtike: let him ſnuffe vp ſome ſneezing-powder into the noſe.

Againſt deafeneſſe, let him before meales put vp into his noſtrils, ſome Marioram bruiſed, and dipt in the iuyce of Beete, to fetch out flegme: Let him draw into his Eares through a tunnell, the fumigation of Organy and Wormewood ſodden in white-wine. Let him ſometimes drop in ſome oyle of Nutmegs.

Againſt the inflamation behinde the Eare, called *Parotis*, nothing is better then to make a ripening plaiſter, and to apply it to the ſwelling. Take Barley-meale, two ounces, of powder of Fennigreeke and Lin. ſeede, of each one ounce, of Hogge-greaſe two ounces, of Figges one ounce, mixe all theſe with ſome Mallowes.

Shew me ſome helpes for the griefes of the Teeth, and the Tooth-ache.

Amongſt the inſtruments of our bodies, *Teeth* are not the

ignobleſt, for theſe are they, which attend on appetite, to nouriſh our bodies. And this is a ſure rule, that the more we grinde our meate, the eaſier it proues of digeſtion, and the leſſe winde it ingenders in our ſtomakes. In number they be thirty two, eight of them called *Inciſores*, cutters, becauſe we cut with them the meate which we eate: foure called *Canini*, or dogs teeth, becauſe they be like dogs teeth, round pointed, breaking the meate, which the inciſors or cutters miſſe: the third called *Molares*, or grinders, in number twenty, and in ſome not ſo many, ſo called, becauſe they grinde the meate after it is cut by the reſt, ſeruing for ornament, and for chewing the meate, and alſo for the apt pronunciation of our language, according to that Diſticke:

Organum verborum ſunt guttur, lingua, palatum.
Adde molædentes, & duo labra ſimul.

O neceſſary inſtruments! what mellifluous orations could a *Rhetorician* frame to ſound out your encomiaſtike worth? By your outward aſpect, I will ſeuer the ſober from the glutton; I will diſcerne the ſtayed from the vnſtayed; nay, which is more, as a Iudge truely propheticall, I will pronounce ſentence of ſhort life againſt all as are toothleſſe, or ill toothed, grounding my argument vpon an infallible maxime: *A luxurious youth, makes a loathſome age.* Therefore all ye which loue your health, make much of theſe tooles, eate not much more then will ſuffice nature. Be not too haſty to deuoure your dainties, before they be cooled. Gõe not aſtray after ſtrumpets, leſt you get that which you cannot eaſily claw off, to the vndoing of your greedy grinders, and in a little while after, of your whole bodies. Let not baſe and butcherly Barbers rob you of theſe iuory iewels, firſt try all meanes.

To preſerue your *Teeth* from putrifaction, and to render them faſt in their gummes, take white Corall or Hartshorne burnt, myrrh, and *ſanguis Draconis*, of each a like portion; powder all, and ſerce them, and then vſe them in a piece of cloth for an excellent dentifrice.

If

If the Teeth bee hollow and rotten, as well to preſerue them from further bad corroſion, as from bad ſmelling, fill vp the hole with this receipt: Take the powder of burnt Allom, Maſticke, and Myrrh, of euery one alike, and incorporate them with a little red or rather Virgine waxe.

If the *Tooth-ache* be extreme, take a little Bolearmoniak beaten with ſome Maſtike, which with the white of an egge you muſt lay in forme of a Plaiſter, like a halfe moone, behinde the Eare: And vntill it be made ready, hold your two forefingers on the ſide of that place behinde the Eare, where the paine is, during which holding, the paine will ceaſe, for a veine therehence leades to the gummes.

Againſt the terrible torment of the *Tooth-ache*, either purge the head with *Pillulæ Cochiæ* euery day, till you are well, or elſe vſe the ſmoake of *Tobacco* before meales, and after meales take a little of the confection of Sugar-candy, Cloues, and Coriander-ſeede. In ſuch a caſe ſometimes a Gliſter profiteth much.

Waſh your mouth with the decoction of Mints, wherein alſo a little Allom and Honey hath beene boyled.

On that ſide where the Tooth akes, hold in your mouth the powder of Cloues and Maſticke, incorporated with a little *Venice* turpentine.

It is not amiſſe ſometimes to chew in your mouth a piece of the roote of *Angelica*.

If for all this the paine ceaſeth not, apply this Cataplaſme outwardly on that ſide where the tooth grieues: Take ſome Mallowes, Roſes, Camomill and Mints, of each a like portion, bruiſe and fry them together with a little Oyle or freſh Butter. Some apply to the cheeke, the curd of a Poſſet thickned with crums of Manchet, and alſo Saffron added vnto it. Some others vſe *Canthárides*, with a little leauen and vineger, iuſt vnder the tip of the eare, where the tooth-ache lyeth, to intercept the water-courſe. But indeed, the ſmoake of *Tobacco* beares the prize aboue all medicines, againſt this furious fit.

Shew me a remedy for the Vuula or Columella.

Againſt

Againſt the *Vuula*, which is a piece of ſpungeous fleſh hanging in the roofe of the mouth, like a Vine-berry, the beſt way is to take away the cauſe, which is rheume, ſometimes gathered by cold, ſometimes by ſtrong drinkes. And therefore a Gliſter were conuenient. In like manner, ſirup of Roſes is very conuenient, and ſo is the ſmoake of *Tobacco*. If the griefe doth ſtill continue, put the pith of hot bread to the hole of the necke.

Shew me ſome meanes to cure the Cough.

The cure of the *Cough* conſiſts in knowing the cauſe: but in generall it is a diſtillation from the head downe to the *Trachæa arteria*, and ſo to the lungs. The meanes to cure it, is to purge the body preſently with *Mechoacans Ale*, with ſome Maiden-hayre in it; the making whereof I referre to the particular place in this Booke.

Some commend the infuſion of *Agaricke*, which may be done in this manner: Beate two drammes of *Agaricke*, and lay it to ſteepe in a cup of Muſcadell or Meath; in the morning ſtraine it, and with a little of the ſirup of Maiden-haire, drinke it. In this diſeaſe I haue tried, that three parts of Sugar-candy, and the fourth part of *Enula Campana* and Licoras, being made to powder, is an excellent remedy. The like I haue found in Meath, wherein Colts-foote and Mayden-hayre, or Hyſope, hath beene ſodden. Alſo the ſmoake of Colts-foote often vſed, will ſurely rid it, if the pipes bee not grieued. For aged perſons, Sallet-oyle and ſweet wine is expedient againſt the Cough. To conclude, I aduiſe the ſicke to beware of ſalt, ſharpe, and ſtrong liquours.

Shew me how the Lungs may haue their free dilatation and eaſie breathing, hauing beene impayredby a violent Cough.

The want of this ayery vent proceedes from ſome excrements and purulent clammy flegme gathered into the chinks of the Lungs, *in fibras aut lobos Pulmonum*, eyther from the deſcent of Rheume out of the head, or from matter ingendred in thoſe places. For by experience it is found, that the Lungs ſend out ſuperfluous bloud, as well as the braine,

which

which by the coldneſſe of thoſe places, is conuerted into a whitiſh cory ſubſtance. Firſt therefore, if it come from the Head, it muſt be diuerted or intercepted by the ſmoake of *Tobacco*, and ſneezing-powder, or by ſome *Tobacco* ſpred and ſnuft vp into the noſe, and then the thinne matter may be thickened by ſome *Loches*, or by ſirup of Poppy, or Lungwort, or Conſerues of Violets; or in deſperate caſes, by that excellent compoſition called *Diacodion*, or by pilles of Hounds-tongue or *Cynogloſſa*.

But if it proceedes from a thicke and groſſe matter impacted and congeſted in the Lungs, or there got from the head, that the breath waxeth heauy, with a wheezing and rattling noiſe, the ſirup of *Tobacco* will ſurely fetch it vp. foure or fiue drops thereof being taken with a ſpoonefull of Hyſop-water, or elſe a little of the ſubſtance of *Tobacco*, ſuckt with a ſpoonefull of ſugred or honeyed liquor: Or for nice ſtomakes, a little of it, to the bigneſſe of a Peaſe, being onely holden ſtill in the mouth, vntill it be diſſolued, without letting it downe at all, will worke forcibly enough, if the party will renew it in his mouth, when the *Tobaccoes* force, which he formerly tooke, begins to ſlacke. Which manner of taking is farre ſafer then the ſmoake; for this laſt is an enemy to the vitall ſpirits, and ſtraighteneth the pipes, leauing the thicke matter behinde, and ſtubbornely parcht. Beſides, by this way, vnnaturall windes, the ſwelling of the ſtomake, and the cauſes of Agues, of the Gout, Stone-Collike, and of the Dropſie, will bee miraculouſly taken away, yea, and the Plague, if the humour of bloud doe not abound. After this, as well to remoue Conſumptions, as to ſtrengthen the Lungs for their free dilatation, it were expedient to vſe the *Loche of Foxes Lights*; the which you may thus prepare, as my deare friend *Captaine Maſon* hath happily practiſed the ſame in *Newfound-land*, when ſome of his people in an extraordinary frozen winter, were troubled with *Coughes*: Hee onely cured them with *Foxes Lights* dreſſed in this manner: After they were well waſht from the bloud, in an earthen Pipkin, hee couered them

with white wine, and then couering and paſting the Pipkin, he cauſed the ſame to be three ſeuerall times put into the Ouen after the bread was taken out: Of this powder, he gaue the quantity of a nutmeg at a time, in Broth, Beere, or ſome liquor, to the ſicke. No beaſt is ſo long breathed as the *Foxe*, which makes theſe Lungs ſo powerfull.

If the rheume be cauſed of heat, or of Choller mixt with flegme, it is not good to keepe the head too warme, nor to vſe a double quilt Cap. *Sir Thomas Eliot*, although a good Phyſician himſelfe, was foure yeeres before hee diſcerned this error. At laſt he flung away his double quilt Caps, and contented himſelfe with a linnen Cap vnder his veluet Bonnet, and afterwards hee tooke three ſeuerall dayes, at each time, three ſpoonfuls of *Oximel* or ſirup of vineger, ſeething Parſley rootes and Fennell ſeedes in the vineger: and the fourth day he tooke one dramme of Agaricke, and halfe an ounce of Reubarbe, which had beene infuſed for three dayes before in *Oximel*, drinking it luke-warme to purge away the humours, which cauſed the diſtillation and the rheume. For which ſome alſo vſe a Purgation onely, Rheubarbe with Currans, or *Hiera Picra Galeni*, from halfe an ounce to an ounce. But in my iudgement, the *Tobacco* holden in the mouth, or ſnuft into the noſe, as I haue deſcribed, will ſerue to remoue the courſe of the rheume.

The iuyce of *Turneps* ſodden with Sugar-candy, or other Sugar, is good for the Cough.

Becauſe diuers perſons after long voyages at Sea, doe miſcarry preſently after their landing; ſhew me ſome remedy to preuent this mortall inconuenience.

To preuent the time of death, is beyond the power of ſinfull man: but to declare the reaſon of this mortalitie with probable cures, ſuch as I finde, I will not conceale from my friends; and the rather, becauſe many of them doe intend, out of hand, through my inſtigation, and partly at my charge, to ſettle their fortunes in forraine parts.

They that trauell by Sea, are bound eyther for hot countries, for Salt, Wine, Spices, & ſuch like; or for the cold; and

theſe

these commonly trade for Furres, Fish, Masts for shipping, and such other commodities, which our owne Country yeelds not so plentifully. They that saile into the hot places, must in a manner obserue that dyet which is prescribed for them that be sicke of the burning Feuer, that is, they must not ouer-eate themselues, they must vse the iuyce of Lemons, Rice, White-wine, with Endiue-Water and Vineger incorporated together, Cider, Reysins, Currans, sugred water, and such fresh meate as their store will afford. In any case they must not often drinke *Aqua vitæ*, nor Sacke, except it be vnder the *Equinoctiall Line*, or in such parts where the nights are cold, as my selfe haue experimented in *Spaine*, where the Ayre is very piercing in the night time. In these places toward night, they may vse stronger drinkes, but in the day time they shall doe well to abstaine. Briefely, I wish them rather to be furnished with Oyle, then Butter: and specially I aduise all them which make long voyages at Sea, not to be vnprouided of *Treacle*.

Now, they that saile to colder coasts, must not be limited as the former: they may on the contrary, feede on salt meates, Garlike, Onions, and such grosse prouision: they may more safely drinke *Aqua vitæ*, wines, and hot liquors, prouided that the weather be not freezing: Spices will doe them no harme. The reason is, because the circundant ayre is colder, and by that meanes driueth the heate into the inward parts of the body, where it fortifies the vertue of concoction, and helpeth nature to digest as liberally, as if it were winter.

To this I adde another reason, that their exercise of *Gestation*, that is, their beating and rowling to and fro, doth greatly further and aduance digestion to them that saile in both parts, but more to the latter. And truely, for my part, I cannot but much commend the vse of *Tobacco* with Oyle of Anniseed, to Sea-men, so that they who take it, be not not of too hot a temper. I hold it likewise very profitable and wholesome, to ballance their ship with *Turneps* preserued in sand: for *Turneps* are passing good against the Scurvy,

and will defend the body from such diseases as their brackish ayre and diet engender.

It were a worthy piece of worke for our *Vniuersities*, to appoint a consultation among *Physicians*, touching some exquisite helps for them that are imployed in long nauigations, and that in time: for by wofull experience we see, that of an hundred expert mariners and others, which passe into the *East-Indies*, there returnes not home the fift part, being extinguished by the intemperature of the ayre, causing Calentures and the Scuruy.

It were also a worke worthy of eternall honour, if our *Merchants* would hold on their discouery by the *North-west* of *Meta incognita*, towards the *East-Indies*, which surely will come to passe if it be followed. Nor in my iudgement is this passage neere so far off as our Maps doe shew. Let them but compare together the Nauigations of Sir *Francis Drake*, *Hudson*, my worthy Cousin, Sir *Thomas Button*, and *Francis Gwall*, together with the Land-trauels of *Vazques*, where he saw the *Iaponian* or *Chinohsian* ships by the riuer of *Tigueux*, they will ioyn with mee, that this passage is almost ouercome: for certainely neyther *Drake* nor *Vazques*, could possibly attaine so far as our Maps declare.

If you aske me whereabouts I take this passage to come out into the *South-Sea*? I say, On this side of *Noua Albion*, not far from the aboue named Riuer of *Tigueux*; both which are situate two or three hundred leagues neerer hitherwards then is laid downe in our Maps.

But to returne to the subiects which I haue in hand: The chiefe cause why many men miscarry within a small time after their landing from sea, proceedes both from their disorderly dyet at sea, and also from a sudden alteration on the land, when after their hard fare, or saltish dyet, they fal violently and disordinately to fresh victuals. The meanes to protect a man from this euill, is to weane himselfe by little and little from his accustomed fare: hee must betake himselfe first to the broths of flesh: hee must rather content his appetite for a day or two, with the smell of fresh meat,

meat, then of meat it ſelfe. The pith of new bread in a cup of Muſcadell, holden to the noſe, is an excellent preſeruatiue: for nothing cheriſheth the ſpirits ſo much as ſweet ſauours. To eate *Manus Chriſti* or *Diatrion Piperion* faſting, is paſsing good in this caſe: and ſo is Treacle, Comfits of Carraway ſeeds, or greene Ginger eaten before meales will much auaile.

Shew me ſome helpes againſt the ill diſpoſition of the body, the Iaundiſe and the Dropſie.

Againſt the euill ſtate of the body, and the yellow Iaundiſe, whereto many, and ſpecially young Gentlewomen are ſubiect; if the party be not troubled with the Cough, or hindred in the faculties of breathing, there is nothing better then this ſharpe drinke: Take of the filings of Steele, or pure Iron one pint, of Brimſtone half a pint; infuſe theſe in three quarts of ſtrong White-wine vineger, for eyght dayes, keeping your veſſell ſhut: and when the ſickly perſon intends to drinke, let him adde three or foure ſpooneſuls thereof to his ordinary drinke, making it as eager and ſharpe as hee can well endure it. This will alſo helpe the Greene-ſickneſs.

Let him often eate boyled Succory and Endiue, and ſometimes their rootes dryed to powder, their diſtilled water, or ſirups. And if this helpe not, then let him vſe medicines more mouing, as the ſirup of Roſes, with one ounce of the infuſion of Rheubarb diſſolued in Endiue-water. But if the party bee very poore, let him infuſe *Stibium* in a cup of White wine or Beere once a weeke, vntill hee bee well, continuing the vſe of boyled Endiue with Butter and Vineger.

Againſt the blacke Iaundiſe let him make theſe two infuſions in wine. The forme of the former is this: the roots of Succory two ounces, the rootes of Fennell one ounce, the middle or inner rinde of Eldren one ounce, of Wormewood one handfull: let all theſe be bruiſed and infuſed in a quart of White wine. The other infuſion is made after this manner: Of Seeney two ounces, of Rheubarb one ounce,

of Agaricke halfe an ounce, of the inner rinde of Eldren, one ounce, of *Iroes* halfe an ounce, of Parſley rootes one handfull, of Wormewood three drammes, of Mace one dramme, of Sugar one pound, of Cinamon two ounces: Let theſe be bruiſed and hanged in a bagge within a pottle of wine; and let the diſeaſed drinke of the former preparatiue euery two dayes, and the third day this laſt, to purge the offenſiue humour.

Againſt the *Dropſie*, whether it be *Aſcites*, *Timpanites*, or *Anaſarca*, the raſure or ſcrapings of Harts-horne, being finely beaten and vſed in broth or drinke, will not only preuent, but cure this diſeaſe, ſo that it be taken in time. Let the party vſe *Tobacco* corrected with the Oyle of Anniſe-ſeede: and euery third day let him purge with this Hydropicke wine: The rootes of *Iroes* two ounces, the barke and rinde of Eldren and *Ebulus*, of each one ounce, of dryed Wormewood two drammes, of the leaues of Seeney one ounce, of Cinamon halfe an ounce: let theſe be gently boyled in a pottle of wine, and ſo drunke.

And this is a rule to be obſerued in curing of this ſickeneſſe, that the Phyſician muſt beginne at firſt with gentle receipts. Coleworts of the ſea, called *Soldana*, or *Soldanella*, being boyled with the broth of fat meate, or elſe dryed and in powder taken with Sugar and Cinamon, to the quantitie of three drammes of the ſaid *Soldana* in wine or whay, will miraculouſly cure the Dropſie. And it were indeed of very great force, if two ounces of it bee infuſed in *Mechoacans Ale*. Likewiſe once a weeke it were not amiſſe to take this Gliſter; Of the flowres of Camomill and Melilot, of each three drammes, of Rue foure drammes, of Bay-berries, Fennell-ſeedes and Cummin, of each halfe an ounce, of Centory one handfull, of Agaricke one dramme, of Branne one ounce: let the decoction of all theſe in oyle of Camomil with one ounce of honey, be made to a Gliſter.

Let this Plaiſter be laid to the Nauill: The Plaiſter of Bay-berries, called *Emplaſtrum de baccis lauri*, of Goates dung, of each foure ounces, of Cummin-ſeede an ounce and

a halfe: let theſe with oyle of Nard bee made to a plaiſter.

Shew me ſome remedies againſt the Ague.

This diſeaſe in monſtrous operations puts downe the *Herculean Hydra*. It comes at firſt of an vnnaturall heate, which from the heart and liuer is deriued into the veynes, arteries, and ſo to the whole body.

Whether it be a Quotidian, Tertian, Quartane, Peſtilentiall, or a Burning Feuer; let the party at the firſt acceſſe, purge himſelfe with this ſacred medicament: Take of Aloes three drammes, of Myrrh one dramme, of Saffron halfe a dramme, of Sugar three drammes: let theſe be beaten and infuſed in a pint of White-wine, and miniſtred two ſeuerall mornings. And if the party feares a continuance of his ſickneſſe, it were expedient before this purge, to prepare the body by a Gliſter.

As for the poorer ſort, let them infuſe a piece of *Stibium* or *Antimony* whole, for the ſpace of a night, in a cup of Sacke or White-wine. Let the diſeaſed drinke the wine faſting, and reſerue the piece, which might containe eight or tenne drammes, againſt other times; for in this ſort it may ſerue many times, and neuer loſe the vertue, if it be whole. Otherwiſe let the ſicke infuſe only three graines of prepared *Stibium*, for a night, and ſo drinke it faſting.

Againſt all Agues, this Iulep is precious: Take of White-wine vineger one pinte, one pinte of Roſe-water, and one pinte of Fountaine-water: ſeethe them with a pound of Sugar: Some haue beene cured onely by ſetthing Vineger and Sugar, with a branch of Roſemary, and by drinking in the morning a whole pinte of it, and then preſently after ſtopping the noſe for a while. Likewiſe ſliced Lemons with Sugar will much auaile. Conſerues of Barberis, or of Bugloſſe, with roſe-water, will doe much good in any kinde of Agues.

Sometimes, ſpecially if the ſicke bee high-coloured, Bloud-letting is the chiefe remedie.

In a burning or peſtilentiall Feuer, it is very good to place on the top of the patients head, a young Cocke, newly

newly killed, and cut in the midſt, and ſo to apply it hot and bloudy. And if the ſicke hath need of ſleepe, let him vſe this ſirup: of the ſirup of Poppy one ounce, mingled with two ounces of the diſtilled water of Lettice. I hold, that ſleepe in the beginning of any Ague, ought to be procured, as well to coole the body, as to preuent too much motion; ſeeing it is manifeſt that *Motion is one of the principall cauſes of heate.*

For Agues and Feuers, nothing is better, then at the very firſt to endeuour the rooting of it out, before it ſettles. If the party be high-coloured or vnmarried, he muſt be let bloud, ſixe or ſeuen ounces. Some very fortunately haue cured it, by taking vomits of a handfull of Groundſell, ſod with two ſpoonfuls of Currans in ſtrong Ale or Sacke, two ſeuerall times, vpon their whole dayes, and vpon their fit dayes halfe an houre before, they tooke a good cup of Sacke or Claret wine well ſodden, with a little red Sage, and ſome Cloues or Pepper bruiſed and wrapt in a coorſe cloth or boulter. For it is tried, that theſe Agues play much vpon the Spleene, and hot things cannot annoy them, giuen before the ſhaking fit. To ſome a very few Phyſicians doe as yet obſerue, theſe kindes of diſeaſes doe happen as attendants on the *Scurvy*, which if the ſame be cured by *Scurvy-graſſe*, or the iuyce of *Water-creſſes*, or by the dung of Sheepe, Bulles, or Gooſe dung in white Wine, with two or three Cloues, theſe Agues will ſuddenly ceaſe, and not before. Moſt people in cold Countries haue a touch of the *Scurvy*, the which alſo hath many other ſickneſſes accompanying it; which will hardly be cured, before the miſtreſſe be excluded out of dores, being *farrago omnium morborum*, the very gallimalfrie of many other infirmities beſides, which at the firſt cannot eaſily be diſcerned. Howſoeuer, it is a ſafe courſe to try *Scurvy-graſſe*, and other helpes for this moſt dangerous and ſecret enemy.

Some for theſe *Agues* haue ſped luckily, in miniſtring three graines of prepared *Stibium* in halfe an ounce of *Diacatholicon*, or *Diaphœnicon*, both by Vomits and Purgations, ſo expelling the offending humour at the firſt acceſſe.

I haue knowne ſome, which haue long languiſhed of *Quartane Agues*, and by vſing onely a little piece of *Tobacco* to the bigneſſe of a Peaſe in their mouthes, an houre before the fit, ſuddenly rid of their diſeaſes, without any other Phiſicke at all. But the skill is, the taker muſt bee Patient, quiet, not ſpeaking, and when he perceiues the iuyce of the medicine by often ſpetting to bee conſumed or abated, hee muſt take againe the like piece in his mouth, and ſo as long as hee can endure the holding, not letting it goe downe for feare of making him ſicke.

Shew me ſome helpe againſt the Palſie.

Let the Paraliticke party purge the humours with *Mechoacans Ale*: Then, if the head be infected, let him weare a cap quilted with *Caſtoreum*, Maſtick, Mints, Nutmegs and Mace. If the body be reſolued, you muſt anoint the nape of the necke in the night time, where the marrow of the backe ſprings forth of the braine, and alſo the reſolued ſide with oyle of Camomill; and when you haue done, you muſt wrap the parts in the day time in a Foxe skin.

Sometimes the tongue feeles the Palſie, and then it is good to vſe Maſticatories or Sinapiſmes, whereof I will lay downe one for example: Take of Muſtard-ſeede one ounce, of Maſticke halfe an ounce, of Pepper a quarter of an ounce: Commixe them with Turpentine and waxe, and make Trochiſkes to chew.

Likewiſe a Purgation of *Hiera*, with *Agaricke*, made into powder, and giuen in Meath or ſweet wine, to the quantity of one drachme, doth ſometimes cure this Diſeaſe, without any further medicines.

Meath, wherein Cowſlips and Cinamon hath beene put to ſoake, will defend a man from the Palſie, and ſo will that confection of Pepper called *Diatrion Piperion*.

Shew me ſome helpe againſt the Conſumption, and decaying of Nature.

In theſe dayes no ſooner can rich people, chiefely Ladies, looke ſomewhat paler then they were wont, but their Phyſicians, which commonly are cheating Mountebankes, doe

make them beleeue, that they are ſicke of a Conſumption; yea, though they can eate, drinke, and ſleepe well, and alſo performe other functions and benefits of Nature. Hereupon, without any cauſe, they are aduiſed to drinke burning liquours, to feede on nothing but fulſome Culliſes, wherewith they ouer-cloy their natures, that they fall indeed into a languiſhing ſtate, and loathing of their naturall nouriſhment.

Yet notwithſtanding, for feare leſt the powers of the body might in good earneſt ſhrinke; I will put downe ſome exquiſite receipts, to eſtabliſh the principall parts, and to reſtore decayed nature. Take of Goates milke one quart, of Rice a quarter of a pound, of Sugar one ounce, of Dates one ounce, of the Marrow of Beefe two ſpooneſuls, of Cinamon halfe an ounce: firſt, ſeethe the Rice by it ſelfe, and when it is halfe ſodden, beate it ſomewhat tenderly, and then boyle them all together, and vſe the ſame morning and euening.

Or elſe take halfe a pound of blancht Almonds, foure ounces of Dates, the brawne of a Capon finely minced: ſtampe all theſe and boyle them in a pottle of Gaſcoigne wine, or ſuch other liquour as the party likes beſt: then ſtraine them and reſerue them to your vſe.

If the party be aboue fifty yeeres of age, let him make this Reſtoratiue: Of the roote of *China* two ounces, cut very ſmall, Reyſins of the Sunne, with the ſtones pickt out, a quarter of a pound, of blancht Almonds two ounces, of Dates one ounce: ſteepe all theſe in foure pints of Malmeſie or Muſcadell, and one pint of Bugloſſe-water, or in default thereof of Roſe-water for the ſpace of a whole night: Let theſe be boyled to three pints, and then ſtrained and drunke.

Againſt this languiſhing diſeaſe, the ſirup of Colts-foot, Maiden-hayre and Bugloſſe is highly commended: and ſo is the ſmoake of Colts-foot.

Shew me how to exhilerate, and make the heart light and iocond.

Sometimes, and ſpecially in cloudy weather, a man ſhall feele

feele himselfe heauy, and his heart as it were Lead: wherupon the braine is likewise intoxicated with sundry kindes of idle phantasies. This extrauagant Symptome is accompanied with many moody passions, inuading commonly ancient people, and those that haue the one halfe of their bodies already in the graue. Wee call it the *Hypochondriak Melancholy*: the cause whereof lyeth hidden in the *meseraicall* veynes, which creepe to the stomacke, liuer, milt, and mesentery, sending from thence extraordinary sweats, and also exhalations to the braine, which beget watchfulnesse and pensiue thoughts.

Against this kinde of Melancholy, there is nothing better then to open the Hemorhodicall or fundament-veynes: which might be accomplished by applying of Horse-leaches to the said places: Hee must now and then drinke a cup of sugred or sweet wine: hee must betake himselfe to merry company: hee must in the Winter-time haue his chamber hanged about with yellow and pleasant obiects: he must addict his minde to Musicke: and if hee be vnmarried, he must betimes betake himselfe to marriage, for that will auaile him much. In the Spring and Autumne, he must drinke some gentle purgatiue Wine or Ale for a fortnight together: Thrice a weeke before he goes to bed, let him eate of this Electuary to the quantity of a Nutmeg: Of Conserues of Roses two ounces, Conserues of Bugloss one ounce, Conserues of Marigold one ounce, of Cinamon one dramme: prepare all these with two ounces of sirup of Poppy, and make an Electuary.

To eate now and then some *Manus Christi* is wonderfull expedient.

And for rich persons, let them weare this precious powder quilted in a piece of Taffata or Sarcenet, somewhat neere the heart, vpon the left side of the breast: Of Ambergreece, Muske, and Saffron, of each a scruple, of white Corall halfe a dramme, of Nutmegs one dramme, of *Lignum Aloes* halfe a dramme, of dryed Rose-leaues three drams: make all these into fine powder, and fasten it in your sarcenet.

Shew some helpes against the infirmitie of the Spleene.

First, you must purge the patient with Seeney, and the barke of an Ash-tree scraped and cut. Hee must abstaine from luscious and sweet things; and on the contrary, hee must vse bitter things. He must drinke the infusion of Century. He must apply this plaister to the *Spleene*: Take *Galbanum* and Gumme Ammoniak dissolued in vineger, of each a like quantitie, and with some Turpentine and Waxe make a plaister, and spread it on leather. *Vnguentum Dialthaea* is much praised to mollifie the hardnesse of the Spleene. *Paracelsus* his stipticke plaister will serue for this purpose.

Shew me some remedy against all sorts of fluxes in men and women.

It is not my purpose at this time to particularize euery kinde of disease, but onely cursorily to treate of some few and ordinary. Generally this potion will stop any Flux. Take of sirup of Roses & Mints, of each one ounce, of Bolearmoniak one dramme, incorporate them together, and with some red-wine make a potion. Or else take some Venice Turpentine, the powder of white-Corall, and the stones of a Hare bak't into powder, and dissolue them in a cup of Claret wine. And for outward medicine, let him take of Bolearmoniake, *sanguis Draconis*, of each halfe a dram, of Mastike one dramme, of Myrrh halfe a dramme, of *Venice* Turpentine three drammes: of all these with Rosen and Waxe, as much as is sufficient to make a plaister, and lay it vpon the belly.

Shew me how to cure the Collike and the Stone.

Commonly the Collike is caused of winde got in betwixt two excrements, betwixt the meate newly taken, and the old, which remaines in the Gut vnpurged; the cause whereof I attribute either to the parties idlenesse, long sitting, or wanton appetite, either in eating meates hurtfull, or before the former meate be well digested and voyded out of the belly. Therefore the party subiect vnto this disease, ought not to eate, vnlesse it be some gentle supping or purgatiue broth, before he feele himselfe hungry, and hath the former

excrements

excrements purged, according to those verses:

Tu nunquam comedas, stomachum ni noueri esse
Purgatum vacuumque cibo, quem sumpseris antè.

For rooting out of this disease, as also of the Stone, let him take *Castoreum* very often in his drinke, putting halfe a dramme thereof in a cup of sweet wine or beere at a time: Let him sometimes vse a suppository of *Hierapicra* to the dose of one dramme beaten to powder, and commixed with honey and a little salt.

Wormewood-wine is an excellent preseruatiue against the Collike and Stone.

Platerus in his obseruation, tels of a young Noble-man, that by immoderate drinking of strong and sweet Wine, was troubled both with the panting heat of the heart, and also with the Collike, and after he had vsed in vaine Glisters and Narcotickes, he was at length onely cured by this ensuing vomit. Hee tooke of *Stibium* calcinated foure graines, of the water of greene nuts distilled with Vineger and some Raddish, one ounce and a halfe, of Wine three ounces: And as soone as he began to vomit, he supt off a little broth.

Against the Collike and the Stone, it is good to walke much, and seldome to sit long.

A cup of white-wine, wherein Pellitory, Parsley, and a red Onion bruised, hath beene put to steep ouer-night, will surely preuent this kinde of sickneſſe.

A plaister of Mintes, Wormewood, and dried Rose-leaues fried with some fresh butter, or Sallet-oyle, or oyle of Bay, being laid to the vpper part of the belly, will take away the present paine. Or in default of these, let a Rose-cake besprinkled with Vineger, bee laid warme to the belly.

Against the Stone, nothing is better then to drinke in the morning a cup of White-wine with a little of the rinde of a Pomegranat beaten to powder, and also some Goates bloud dryed in an Ouen: or in default of Goates bloud, the other powder alone.

Sometimes the diſeaſed of the Collike, Stone, or Strangury, doth endure moſt terrible torments, that he can take no reſt, being almoſt driuen to deſpaire with vnuſuall temptations: In ſuch caſes, the party muſt vſe Narcotikes to procure ſleepe, and to eaſe the pangs, which notwithſtanding muſt not be often taken, but onely vpon great extremity. Take of the powder of the Trochiſck of *Alkekenge* without *Opium*, two drammes, of *Opium* one dramme and a halfe beaten very ſmall and diligently with one ounce of ſugar-candy; all which with the ſirup of Licoras, muſt bee made to a maſſe: It muſt bee giuen to the quantity of one ſcruple, or a little more, as he ſeeth it worke. This receipt will ſuddenly looſe obſtructions, prouoke vrine, and aſſwage the torment.

Shew me how to helpe the diſeaſes of women.

To prouoke the Menſtrues; take of Myrrh one dramme, of ſaffron one ſcruple, of Aloes two ſcruples, of ſugar-candy one dramme: Let theſe bee made into a pill, with ſome ſirup of mugwort, or for want thereof, with ſome wine. But for the poorer ſort, let them take one dramme of ſauine in a draught of Wormewood Ale or Wine, or elſe in old Wine alone with a little ſaffron. But if the party be melancholike, let her infuſe ſome of the powder of *Seeney* with a little ſaffron in a cup of Sacke.

Againſt the ſtopping of the Menſtrues, I referre the reader to my receipts aboue written againſt *all manner of Fluxes.*

And for other ſickneſſes, namely, the Mother, difficulty in childe-bearing, and alſo for the prouoking of the Menſtrues, I wiſh euery good Huſwife or Gentlewoman to haue alwaies in their Gardens, *Piony* and *Mugwort*; the effects whereof they ſhall finde very commodious againſt all ſuch diſeaſes, as they are ſubiect vnto.

And firſt, for *Piony*, it is certaine, that the rootes thereof being beaten into powder and drunke with Wine, Ale, Broth, or ſuch other like liquor, which the party loues beſt, will cure the Falling-ſickneſſe, if it be not too farre gone; it

will

will driue away all paſsions of the braine, heart, and ſpleen; it will helpe the windineſſe of the Matrix, the ſuffocation of the Mother, the ſtopping of the Menſtrues, the faintneſſe of courage; it will cauſe eaſie deliuerance to a Woman in labour, yea, and reſtore her to her throwes, if they haue left her. If you giue it to the quantity of foure or fiue drams, it will ſerue for a purge againſt the Chollike, the Strangury, the yellow-Iaundiſe, and paine in the kidneyes and bladder. And ſo will the ſeedes performe as much as the roote: ſome ſay, that the rootes may be kept ſeuen yeeres in their full vertue.

The like vertue hath *Mugwort* in the diſeaſes of Women, the iuyce or powder being vſed in Wine, Ale, or Broth. It is good alſo to apply it outwardly to the nauell, for the ſaid cauſes, ſpecially if Parietary be ioyned with it. In this ſort it will eaſe the paine of the Stone. It will ſerue, being boyled in Oyle, as a Plaiſter, to mittigate the aking Gout, to heale contracted and ſhrunke ſinewes, and likewiſe it will coole the inflamation and ſcalding of the feete, cauſed through trauell and weariſomneſſe. If it be put in Wine or Beere veſſels, it keepes them from ſowring.

Againſt cruell pangs in childe-bearing, let the party vſe this precious powder, to the quantitie of a dramme and a halfe in a cup of Muſcadell, or ſome other ſweet Wine; of white Amber two drammes, of Cinamon two drammes, and of Myrrh two ſcruples.

VVomen alſo are troubled with a ſtrange longing after vnnaturall things, or that which cannot eaſily be gotten. And ſo are Maidens that are vexed with the Greene-ſickneſſe, which happens vnto them, becauſe they haue not their monethly courſes, and oftentimes becauſe of their vitiated and depraued appetites; the particular reaſon whereof I impute to the infected ſides, and tunicles of the ſtomake, which together with the orifice thereof, are ſo full of excrements, according to the quality of the malignant humours, that they long and luſt after things of the like nature as their humour. As if Choler abound, ſhe longs after bitter and

ſharpe

ſharpe things, as Wormewood, Vineger, Oranges, or Lemons. If melancholy abounds, ſhe luſteth after things moſt vnnaturall, not fit to be ſpoken of. If ſalt flegme abounds, ſhe deſires ſalt meates. If bloud be depraued, then ſhee couets for moyſt and ſweetiſh things. The chiefe cauſe of theſe corrupted humours, as I ſaid before, ſprings from the with-holding of the naturall courſes, which reuert backe to the ſtomacke.

The cure of this diſeaſe in Women with childe, muſt proceede by gentle meanes: ſhe muſt purge with the decoction of Polipody with roſe-ſugar. A cup of wormewood wine drunke in the morning, will preſerue her all the day after. If ſhe longs for that which cannot be gotten, let her drinke a ſound draught of new Milke from the Cow at the time of her fit.

But if a Maide happen to be infected with this inordinate affection, or with the Greene-ſickneſſe, if ſhe be young and ſanguine, let her be let bloud, or elſe let her drinke the powder of Steele in a cup of wine. *Stibium* is alſo very commendable to take away the roote of this vnbridled deſire, and ſo is *Aſſarabacca*. And if the Menſtrues be ſtopt, they muſt be procured either by medicines, or at the extremeſt by opening the veine *Saphena* in the foote, which perhaps horſeleaches may performe, to the better contentment of the party. V Vormewood wine is paſsing good for this Greenſickneſſe, & ſo are pils of *Aloes*. And whether ſhe be V Voman or Maide, I aduiſe her, if ſhe be able, to haue change of meate at euery other meale; for nothing more delighteth nature, as we may obſerue in Cattel, which proſper beſt by variety of paſture.

Againſt griefes of the breſts or paps, you muſt learn whether it comes of inflamation, of the retention of the monthly courſes, or of abundance of corrupted and curded milke. The chiefe cauſes of this inconuenience proceedes of miſdieting: for nowadaies as ſoone as a woman is brought-a-bed, her Keeper and Goſsips, who meaſure other folkes caſes by their owne preſent appetite, doe nothing elſe but preach,

preach, now or neuer to make much of her ſelfe: telling her further, that ſhe hath loſt much bloud, which ſhe muſt ſuddenly recouer, or elſe there is no way but one. This is the vulgar faſhion: whereas in truth the bloud which a woman loſeth in that caſe, is nothing elſe but excrementall and ſuperfluous bloud, no more neceſſary to be kept, then the ouer-growne beard or nayles of a man; the full time being now come to haue it voyded, after it hath beene ſuppreſſed nine moneths, that ſo natures lap may be diſcharged of this inſupportable burthen. Therefore a woman for the ſpace of eight daies after her childing, ought to drinke nothing but ſmall Ale with ſome Mace, to obſerue a very ſparing dyet, not filling her ſelfe with fat fleſh, but feeding on weake meates, as Chickens, or rather the broth of Chickens, made with a little white wine: ſhe may eate new laid egges rearely roſted, or poched, but not aboue two at a meale: ſhe may eate Panade and gelly. By this temperate fare ſhe ſhall not onely repreſſe the abundant ſtore of milke, which otherwiſe would flow vp to the breſts too plentifully, and ſo perhaps grow curdy or apoſtumate; but alſo by this her ſparing diet, ſhe ſhall defend her tender body from a dangerous Ague.

For the preuenting of ſore breſts, make a liniment of *vnguentum populeum*, and oyle of Roſes, with a little vineger, to anoynt the breſts. Likewiſe a Cerecloth of *Paracelſus his ſtipticke Plaiſter*, with ſome *Terra ſigillata*, *Bolearmoniak*; or elſe of *Sanguis Draconis* beaten to powder, and ſtrewed vpon the Plaiſter will preſerue them: but your Cerecloth muſt haue a hole in the middeſt, for the nipple to come thorow. If the paine drawes to a ſore, nothing is better then to foment the place with oyle wherein a Frogge hath beene ſo long boyled, till the fleſh bee diuided from the bones. Which alſo is a ſingular remedy for the *Sciatica* and *Gout*. And if it requires ripening, you muſt apply this Cataplaſme: the crums of white bread ſodden in milke, with the yolke of an egge, Saffron, freſh Butter, a few Mallowes and Roſes.

Shew me ſome helpes againſt the Gout.

For as much as the originall cauſe of the *Gout* ſprings from the diſtempered braine, the diſeaſed muſt purge the ſuperfluous moiſture thereof once a moneth, either with a dramme of *Pillulæ Cochiæ*, or of *Pillulæ ſine quibus eſſe nolo*: Or rather, let him for a fortnight or three weekes euery Spring and Autumne, vſe *Mechoacans Ale*, with ſome Betony, Sage, Cowſlips, or ſuch like hearbs added vnto it, in ſuch manner as I elſe-where declared in this Booke.

Felix Platerus makes mention of an olde man of ſeuenty yeeres olde, which liued till foureſcore without any further torment of the Gout, although he had beene grieuouſly troubled therewith: which hapned onely by the continuall vſe of the hearb Betony; ſometimes ſteeping it in his drinke, ſometimes eating the Conſerue of it, ſome other times boyling it in his pottage, or with his meate. In the winter time he tooke the powder of the hearbe dryed in the Sunne or winde.

For locall medicines, let him vſe the Cataplaſme mentioned in the laſt part of the former diſcourſe of womens breſts. To abate and aſſwage the ſwelling, let him apply to the place, the leaues of *Tobacco*, bruiſed with a little Oyle of Roſes. It is good to anoint the affected part with this Liniment: Take of *Aqua vitæ* foure drammes, of Sage one ounce, of *Opium* one dramme, of Saffron halfe a dramme, of Camphire halfe a dramme, of the oyle or fat of a Foxe, two ounces: let all theſe be mixed. This ſoueraine receipt will alſo auaile againſt the *Sciatica*, or any other ache in the ioynts.

If the Gout be inueterate, he may be priuiledged to take *Tobacco*, the oftner to intercept the falling downe of humours, which miniſter nouriſhment to this kinde of Diſeaſe.

Shew me ſome precious Salues againſt aches, bruiſes, wounds, and hurts.

Againſt aches and bruiſes, you may collect conuenient medicaments out of the precedent diſcourſes. As for exam-

ple,

ple, I haue mentioned *Paracelſus his ſtipticke Plaiſter*, which is to be had at euery Apothecaries. The vertue of this Emplaiſter is, to keepe backe the concourſe and falling downe of humours. It will dry ſuperfluous moiſture: it will expell winde: it will cure a bruiſe or ache: it heales wounds and vlcers, breeding nothing but ſound fleſh: it defends from putrefaction, and will keepe forty yeeres free from corruption.

Likewiſe I commend to euery houſholder that precious ſalue called *Diacalcitheos*, or *Diapalmeum*, to be had at euery ſufficient Apothecaries ſhop. This Salue will ſpeedily heale wounds, burning puſtules, the water betwixt the skin and the fleſh, and all inflamations proceeding from heate: euen as the former ſerues to cure inueterate, olde, and rankled infirmities of the ioynts and broken veynes.

Againſt paines and aches in the backe, hips, ſides, knees, or any other parts of the body, the principall remedy is, to purge the body with thoſe pils which they call *Pillulas fœtidas*, or with ſome gentle ſirup, as ſirup of Roſes. After purging, it is good to procure ſweat with this Receipt: The wood of *Guaiacum* one ounce, *Zarſaperilla* one ounce and a halfe, the roote of *Enula Campana* one ounce: ſeethe them in a pottle of ſmall Ale, till the decoction bee conſumed to the halfe. Let the party drinke it morning and euening, and ſweat in his bed. And if he ſweats not well there, let him goe to the dry Bath, or into a warme tub, with a ſheete couering the top, after he hath drunke a draught of this Ale, and let him ſweat once a day. Then let him bathe the place well with *Aqua compoſita*, wherein Sage, Time, and Camomill haue beene put gently to boyle, and let him afterwards lay the ſaid hearbs vpon the affected part: or elſe, let him anoint the place with *Aqua vitæ*, wherein dryed Rue hath ſoaked, adding thereto ſome of the oyles of Spike or Iuniper. Sometimes it fals out that the paine is moſt violent in the night time: In ſuch a caſe let him drinke this potion before he goes to bed: Of the ſirup of Poppy three drammes, of the ſirup of Betony one dram & a halfe of the waters of

Bugloſſe and Sage, of each one ounce.

A Defenſitiue againſt bruiſing or ſtraining.

Take one ounce of Oyle of white Poppy, one ounce of Oyle of Roſes, one ounce of Wine-vineger; and boyle them together vpon a ſoft fire gently: and then anoynt the place grieued very well. And ſo lay on a Plaiſter called *Implaſtrum dia Calthetias.*

A good Oyle or Vnguent againſt the ſhrinking of ſinewes, chordes or tendance: and generally good againſt ache or numneſſe proceeding of a cold cauſe, or ſome violent ſtraine.

Take a pinte of Neats-foot oyle, or more, of the gall of an Oxe halfe a pinte, of Red-roſe water foure ounces; mixe them all together, and then into them put of all or of as many of theſe hearbs as you can get, *viz.* Hearbe-grace, Sauine, Water-mints, Sage, Lauander, Enula Campana leaues, Wormewood, Camomill, Primroſe-leaues, Yarrow, Strawbery-leaues, Mallowes, Mugwort, and Eldren; of each as much as may conueniently be boyled in the oyle: and let all boyle on a gentle fire, till your Gall and water be conſumed, and that your oyle haue a faire greene colour: Then ſtraine it, and when you haue this done, put into the oyle a quarter of a pinte of the Muſclage of Fennegreeke, and Lin-ſeede, and March-mallow rootes, made in this manner;

How to make your Muſclage:

Take of Fennegreeke, and Lin-ſeede, and of the outward ſcrapings of March-mallow rootes, of each two ounces, the ſeedes being well bruiſed, and mixe it with a quart of faire water, and let it ſtand three dayes, ſtirring it three or foure times a day, then let it boyle gently a little, and ſtraine it, and your Muſclage is made.

Then mixe your quantitie of Muſclage with your Oyle, and let it boyle gently, ſtill ſtirring it, till your Muſclage is conſumed, then ſtraine it againe, and your Oyle is made.

And if you will, you may make an Vnguent with ſome of

of it, with waxe and Deere-ſuet, and a little Roſin, and ſtirre it till it be cold.

A principall medicine for ſuppling of Sinewes, and for paine and ache in them. Proued by B. R.

Take a blacke ſheepes head, being a Wether, with haire on it, the hornes cut off, vnwaſhed or picked, and put it into a pot full of water, and put thereto a good handfull of ſmall Mallowes which beare a white flower, a good handfull of Chicken-weede, a handfull of Violet-leaues. Or theſe following: Manwort one handfull, Veruine one handfull, Fennell one handfull, Roſemary one handfull, Holly-hockes one handfull, and put thereto a pretty quantity of Deere-ſuet, or ſheepe-ſuet: then let the pot be cloſe couered and ſtopped with paſte, and ſet it on the fire, and let it boyle ſoftly for the ſpace of ſixe houres, that the bones goe from the fleſh: then take the broth and all to bathe the patients griefe withall: That done, take the fleſh and ſtampe it, but be ſure there be no bones in it, and lay it on a cloth plaiſter-wiſe to the griefe, and let it lye the ſpace of foure and twenty houres, and you ſhall finde great eaſe. *Probatum.*

To heale any greene wound. Proued.

Take one ounce of Oyle of Roſes, and one ounce of Venice Turpentine, and the yolke of a new-laid Egge, and foure ſpoonfuls of Plantin-water and Honey, of Roſes a little quantity: grinde theſe together very well in a morter, till they be all one, and worke cold to a perfect ſalue. Then put it into a Gally-pot, very cloſe ſtopt, and it will laſt good very long, ſo it take not winde: Dreſſe the wound with it cold, thus; Couer the lint with this ſalue, and put it into the wound, and ſpread it on a piece of white leather, on the fleſhy ſide, let the leather be cut iuſt as bigge as the wound, and ſo apply it at morning and at night, till it bee whole.

But firſt, alwayes before you dreſſe the wound, it is neceſſary to waſh it well with Plantine water, Honey, and

and of Roſes, put together cold, yet warme that a little at each time you vſe it, but in any ſort putnot that warmd to your beſt water againe, for it will ſpoyle it, but after the waſhing of the wound therewith, caſt it away.

A remedy for the ſwimming or giddineſſe in the head, for to bee vſed a moneth together euery morning faſting, and faſt foure houres after it.

Take a toaſt of white Bread, and Engliſh Honey vpon both ſides the toaſt, and let it ſoake in very well, and take then Claret-wine and put the toaſt in it, and let it ſoake well therein, and then eate the ſame toaſt. *This hath beene proued.*

Againſt the Cough of the Lungs and Tyſicke.

Take a pinte of Hyſop-water, a pinte of Horewood-water, ſixe ounces of white Sugar-candy, ſixe ounces of ſirup or candied of Ellecampane, ſixe ounces of Licoras, a quantitie of Anniſe-ſeedes groſly bruiſed: Boyle all theſe in a quart of Ale to a pinte, ſcumming away the froth as it riſeth, and take of this two ſpoonefuls morning & euening, lying on your backe, letting it diſtill downe your throate into your body.

For the ſame.

Take a penny-worth of Orpiment, and powder it fine, then take a piece of new Dowleſſe, and ſpread vpon it the yolke of an Egge, and powder it with the ſame Orpiment, then cut it into three pieces, and let them dry in the Sunne: then take it in a funnell, as you doe Tobacco, faſting in the morning, twice a weeke for a moneth together.

For the ſame.

Take of Harts-tongue, of Lyuer-wort, of Lung-wort, and of Bloud-wort, of each a handfull: Boyle all theſe in a gallon of Ale-wort till halfe be conſumed, then ſtraine it, and after put into the drinke ſome Anniſe-ſeedes groſly bruiſed, and one pound of browne Sugar-candy, and a pretty quantity of bruiſed Licoras, and boyle them againe on a gentle fire, ſtraine it againe, and take of this ſirup a ſpoonfull at a time.

For the dry Cough, and the cold Cough, and the posteume on the Lights, and diseases of the sides.

Take a dishfull of cleane pure wheate, and another of Barley, and then take a gallon and a halfe of pure water, and doe it into a pot, and let them boyle till they burst: then straine them into a faire pan, and doe them into the pot againe, and put thereto a quarterne of fine Licoras, but bruise it first, and put to it the water, then doe thereto two penny weight of Gum-*Arabicke*, then boile them well on the fire, and straine it, and put it into a cleane pot, and let the sicke drinke it at morning and euening. *Proued.*

To comfort the Liuer, and strengthen the body.

Boyle one paper full of your China aunes, in a pottle of water in a Pipkin, till halfe the water be almost wasted, then put in a Chicken, one flake of Mace, a sprig of Rosemary, and the vpper crust of a manchet, and so boyle them till there remaine but three quarters of a pinte of broth, then straine it, and drinke the better halfe early in the morning, and sleepe after it if you please; and drinke the lesser halfe betweene foure and fiue in the afternoon, and make it fresh euery day for thirteene dayes.

A medicine for the Fluxe.

Take Cinamon and bruise it well, and boile it in water vntill the water be very red, and then straine it, and take Almonds and stampe them, huskes and all vnwashed: and grinde them as for Almond milke, and straine the Almonds with the Cinamon water: and in a little of the drinke, put in some Sugar, if the party will not drinke it without, one of the Bals is to be scraped into it, or into any other drinke or broth that hee taketh. To make the Bals: Take one handfull of Flower, and knit it vp hard in a cloth, like a Tennis-ball, and put it into seething water, and let it not leaue seething for three houres or better, (and scrape off the out-side till it be hard, after it hath done seething.) Let it be hard and dry like a chalke-stone, and then vse it as before; alwaies noting to keepe warme clothes to the parties belly and stomake. Take ½ a pound of Almonds to some-

thing

thing more then a quart of water.

For the Rupture.

Make Mutton pottage with theſe hearbs ſmall chopt: Plantine, Dazie leaues, and rootes of Sanicle (otherwiſe called, Mother in the wood) Scabious, of each a like quantitie, and a leafe or two of Comfrey; and if hee be bound, then ſeethe in his broth twice in the weeke *Polipodium* of the Oake: let him eate this pottage two or three dayes; and let him drinke faſting, and laſt at night, a quarter of a pinte of Poſſet-ale, wherein hath beene ſod the hearbs aboue-named, and lay vpon the place of the Rupture, a plaiſter of the aboue-named hearbs: but a double quantity of Sanicle or more, mixt with waxe, ſheepe or deere-ſuet. After his Poſſet-ale, let him lye vpon his backe halfe an houre at the leaſt.

For a Purge.

Polipody-rootes.
Seua.
Sarſaparilla.
Hermodactilles.
Madder-roots.
} of each foure ounces.

Agrimony.
Scabius.
Nutmegs.
Licoras.
Fennell-ſeedes.
Cinamon.
} of each halfe an ounce.

Macis one quarter of an ounce.

Theſe aforeſaid are to be ſteeped in tenne quarts of white Wine, and to ſtand ſeuen dayes, and then to take it faſting, morning and euening.

Note for the vnderſtanding of ſuch weights as are here expreſſed, that a Scruple containes twenty Barley-cornes: a Dramme containes three Scruples: and that one Ounce containes eight Drammes.

What be the cauſes of hot and burning diſeaſes?

The

The causes of hot infirmities be sixe. The first are the motions of the minde; as wandring loue, anger, feare, sorrow, and such like: the second, the motions of the body; as, immoderate carnall copulation, vehement labours, straining, hard riding: the third, long standing, or sitting in the sunne, or by the fire: the fourth, closing or stopping of the pores; which happeneth by immoderate anointing, bathing, or otherwise thickning the skinne: so that the holes whereby the sweat and fumes doe passe out, bee stopped: the fift putrefaction of humours by distemperature of meates and long watchings: the sixt and chiefest cause of hot and burning sicknesses, is the vse of hot things wantonly taken into the body, as spiced meates, strong drinke, wine, *Aqua vitæ*, balme water, and such like, which they call cordiall, bringing at the first present ease vnto cold distempers, but afterwards in continuance of time, being vsed euery day, and perhaps in warme weather, they cause strange symptomes vnto the takers, as violent fits, the Mother, swooning, weeping, and gnashing of teeth, like the paines of hell. And this punishment chanceth but deseruedly vnto such careless wantons, which giue themselues ouer to such preposterous orders. To these I may adde the glutonous taking of *Tobacco*, vncorrected, and vnaduisedly vsed at vnseasonable times. Little doe our debauched Gallants thinke, that *Tobacco* is a vehement, dry, and hot medicine, a biting and griping enemy vnto the cholerike or melancholike constitution, and aboue all, a very poyson vnto young people, whose naturall heat, true, and truely bred, will quickly turne into a heat vnnaturall, when their braines and principall animall powers are besooted, or rather besotted with this fiery fume, so that all our cooling waters of endiue, succory, nor yet all the water of the riuer *Thames* shal be able to allay this parched heat and hellish inflamation conceiued by the immoderate taking of *Tobacco*. For this is a sentence worthy to bee written in letters of gold, that, *It is not a violent heate, but a milde oylie warmth, which helpes concoction, and nourisheth the body.*

The heate haſtily got by *Tobacco and ſtrong drinkes*, laſteth but a little ſeaſon; the other conſiſting in radicall moiſture, milde and temperate, like luke-warme milke, comes onely by naturall growth, by tender watrings, and lengtheneth life.

What be the cauſes of cold infirmities?

The cauſes of cold infirmities be eight: the firſt is, the cold aire: the ſecond is, too much repletion: the third is, want of good meate: the fourth is, the vſe of cold things: the fift is, too much quietneſſe: the ſixt is, opening of the pores: the ſeuenth is, oppilation in the veines or arteries: the eight is, vnſeaſonable exerciſe.

What is the chiefeſt cauſe of death?

The chiefeſt and vnauoidable cauſe of our deaths, is the contrarietie of the Elements, whereof our bodies be compounded. For the qualitie, which is predominant ouer the temperature (or mediocritie) beginneth to impugne and fight with his contrarie, which is more weake, vntill it ſee the vtter diſſolution of the ſame.

Of the Age of Man.

CHAP. 2.

Into how many Ages is mans life diuided?

MAns life, by the computation of Aſtrologers, is diuided into ſeuen Ages: ouer euery one of which, one of the ſeuen planets is predominant: the firſt Age is called Infancie, which continueth the ſpace of ſeuen yeeres. And then the Moone raigneth, as appeareth by the moyſt conſtitutions of children, agreeing well with the influence of that Planet.

The

The ſecond Age, named Childhood, laſteth ſeuen yeeres more, and endeth in the fourteenth of our life. Ouer this Age, *Mercurie* (which is the ſecond ſphere) rul th; for then children are vnconſtant, tractable, and ſoone enclined to learne.

The third Age endureth eight yeeres, and is termed the ſtrippling age: It beginneth at the fourteenth yeere, and continueth vntill the end of the two and twentieth. During which time, gouerneth the Planet *Venus*: For then we are prone to prodigality, gluttony, drunkenneſſe, lechery, and ſundry kindes of vices.

The fourth age containeth twelue yeeres, till a man bee foure and thirtie, and then is he named a young man. Of this Age the *Sunne* is chiefe Lord: Now a man is wittie, well-aduiſed, magnanimous, and comming to know himſelfe.

The fift Age is called mans Age, and hath ſixe and twentie yeeres for the continuance thereof, ſubiect to *Mars*; for now a man is ſtout, couetous, and worldly.

The ſixt Age hath fourteene yeeres, that is, from threeſcore, till threeſcore and fourteene. This Age is termed *Viridis ſenectus*, that is, flouriſhing olde Age: of which *Iupiter* is maſter, a Planet ſignificant of equity, temperance and religion.

The ſeuenth and laſt (by order) of theſe Ages, continueth the reſidue of a mans life: this age, by the meanes of that Planet *Saturne*, which is melancholike and moſt ſlow of all other, cauſeth man to be drooping, decrepit, frowzard, cold, and melancholike. It is alſo a thing worthy to bee noted, that a man of threeſcore yeeres, borne in theſe cold Countries, is luſtier then a Southerne man at 50. I meane, then he that is borne from the 40. deg. Southward.

Why did men liue longer before the flood, then they doe now?

The principall reaſon why men in thoſe dayes liued longer then we doe, is, becauſe they had not then any of the cauſes, which ingender in vs ſo many maladies, whence conſequently enſueth death: their liues were vpholden by

the course of the heauens, with the qualities of the Planets and stars, being at that time farre more glorious and gracious then now. There were not so many Meteors, Comets, and Eclipses past, from whence now diuers and innumerable circumuolutions proceed.

Wee must also vnderstand, that our first Parents were created of God himselfe, without any other instrumentall meanes. And againe, the earth in those dayes was of greater efficacie to bring forth necessaries for mans vse, then it is in this crooked and out-worne age. The soyle was then gay, trim, and fresh: whereas now by reason of the inundation (which tooke away the fatnesse thereof) it is barren, saltish, and vnsauorie.

To conclude, they knew the hidden vertues of hearbs and stones, vsing great continence in their dyets and behauiours: they were ignorant of our delicate inuentions and multiplied compounds: they knew not our dainty cates, our marchpanes, nor our superfluous slibber sauces: they were no quaffers of Wine or Ale, nor were they troubled with so many cares, nor with passions of Enuy and Malice.

Tell me the certaine time, wherein man must of necessity dye.

To die once, is a common thing to all men. For that was ordained as a punishment of *God* for our fore-parents, when with longing and lustfull thoughts they transgressed his commandement in the Garden of triall: but to tell how, and at what time, that is a secrecie neuer disclosed to any creature. Such as the mans life is, such is his death. A Righteous man dieth righteously. But a wicked man hath a wicked end, dying without repentance. Death is a sudden and sullen guest, neuer thought on, before he apprehendeth vs as his slaues. When we thinke our selues safely mounted on the pinacle of worldly felicity, he vnawares suppresseth vs rudely, and smiteth vs deadly.

For which consideration, O mortall men, lead your liues vprightly, harken not vnto the counsels of contentious persons, nor like greedy Cormorants, snatch vp other mens rights.

Aboue

Aboue all things, *Remember thy Creator in the dayes of thy youth, or euer the euill dayes doe come, or the yeeres approach, wherein thou shalt say, I haue no pleasure in them: or euer the Sunne become darke, or the Light, or the Moone, or the Starres, or the Cloudes returne after the raine: when the keeper of the house shall tremble, and the strong men shall bow themselues: when the grinders shall cease, because they are few: when they shall waxe darke that looke out by the windowes: when the doores shall be shut without by the base sound of the grinding, and thou shalt rise vp at the voyce of the bird: and all the daughters of singing shall bee abased: when men shall feare both in high places and in the streets: when the Almond shall flourish: and the Grashopper shall be a burthen, and concupiscence driuen away. While the siluer cord is not lengthened, nor the golden Ewer broken, nor the Pot broken at the well, nor the wheele broken at the Cisterne*, Ecclesiast. chap. 12.

What is Salomons meaning by this darke Riddle?

This wise King obseruing the carelesnesse and vnthankfulnesse of mankinde toward their *Maker*, aduiseth them to serue him while they are young and able, and not to deferre repentance vntill old age. To which agreeth that of *Syrach*: *Goe to the Physician before thou be sicke. Call vpon God* saith Salomon *while thou art strong, or euer the euill dayes doe come vpon thee*, that is, before decrepit old age, which is subiect to a world of euils, doe steale vpon thee: *Or euer the Sunne become darke, or the Light, or the Moone, or the Starres*; that is, before the sight begins to waxe dimme, which now giues light to thy body, as the Sunne to the world. *Or euer the Clouds returne after the raine*, that is, *before* starke blindnesse, *as a blacke cloud*, seaze vpon thy eyes, after they haue shed many a wofull teare, and quite wasted their Christalline humour. *When the keepers of the house shall tremble*, that is, when the hands and armes, being the defence of thy body, shall shake with the palsie, and faile of their proper functions: *When the strong men shall bow themselues*, that is, when the legges, which euen now stood vp as strong props and pillers to thy body, shall bend and become weake. *When the grinders shall cease, because they are few*, that is, when the teeth, which grinde and chew the meat, shall rot and faile.

When they shall waxe darke which looke out by the windowes, that is, when thy vitall powers and thy liuely sences which now looke out and breathe by the windowes and pores of thy body, shall diminish and become darke. *When the dores shall be shut without, by the base sound of the grinding*, that is, when thy mouth shall be so faint and narrow, that it cannot open without much adoe by the feeble noise of thy toothlesse gummes. *When thou shalt rise vp at the voice of the Bird*, that is, when thou shalt not be able to sleepe by reason of age, but rise vp at the crowing of the Cocke. *When the daughters of singing shall be abased*, that is, when thy eares can no longer attend to musicall instruments by reason of deafenesse. *When men shall feare both in the high places and in the streetes*, that is, when thou shalt be afeard to climbe vp, and also shalt stumble on the plaine. *When the Almond shall flourish*, that is, when thy head shall grow with a white fleece. *When the grashopper shall be a burthen*, that is, when thy legs are so gowty & crazed, that thou canst not beare the least weight of a worme. *When concupiscence shall be driuen away*, that is, when thou shalt haue small appetite to thy meate. *Or euer the siluer cord be lengthened*, that is, before thy knotty backbone be stretched forward by reason of the supple marrow thereof. *Or the golden Ewer be broken*, that is, before the heart that spouteth life to all the veins, the first that liues, the last that dieth, be quite extinct; and before *the cheft of gall* bee altogether split. *Or the pot broken at the well*, that is, the stomake and the *great veine*, that can receiue no more nourishment or heat from the *Liuer*. *Or the wheele broken at the Cesterne*, that is, or euer the neruous pannacles belonging to the vessell of vrine or bladder, become so weake, that it holds out no longer. A very perfect description of olde age.

Which be the most dangerous yeeres in mans life?

The ancient Sages, by curious notes haue found out, that certaine yeeres in mans life be very perillous: these they name climactericall or stayrie yeeres, for then they saw great alterations. Now a climactericall yeere is euery seuenth yeere; the reason is, because then the course of the

Planets

Planets returne to *Saturne*, who moſt commonly is cruell and noyſome vnto vs. And euen as the Moone, which is the next Planet vnto vs, and ſwifteſt of courſe, paſſeth almoſt euery ſeuenth day into the contrary ſigne of the ſame qualitie, from whence ſhe came forth, and there-hence bringeth the criticall daies: ſo *Saturne*, which is the Planet furtheſt from vs, and ſloweſt of courſe (for hee reſteth in one ſigne ſo many yeeres, as the Moone doth dayes) bringeth theſe climactericall yeeres, and cauſeth ſundry mutations to follow. Hence is it, that in the ſeuenth yeere children doe caſt and renew their teeth. In the fourteenth yeere proceedeth their ſtripling age: and betwixt that and the fifteenth yeere, there fals out in the body a tumultuous hurly-burly, or wambling commotion of humours, which in ſome breake out into ſcabs or hot watry iſſues, in others into kindes of Agues. In the one and twentieth, youth: And when a man hath paſt ſeuen times ſeuen yeeres, *to wit*, nine and forty yeeres, he is a ripe and perfect man. Alſo, when he attaineth to ten times ſeuen yeeres, that is, to the age of threeſcore and tenne, his ſtrength, and chiefeſt vertue begins to fall away. And againe, euery ſeuenth yeere was by Gods owne inſtitution pronounced hallowed; And in it the *Iſraelites* were prohibited to manure their grounds, and to plant vineyards.

Aulus Gellius mentioneth, that the Emperour *Octauian* ſent a Letter vnto his ſtep-ſonne, to this effect: *Reioyce with me, my ſoune, for I haue paſt ouer that deadly yeere and enemie to old age, threeſcore and three.* In which number the ſeuenths and ninths doe concurre.

The ſixe & fiftieth yeere is very dangerous to men borne in the night ſeaſon, by reaſon of the doubled coldneſſe of *Saturne*. And the threeſcore and third yeere is very perillous to them that be borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*. It is alſo obſerued, that the nine and fortieth yeere compoſed of ſeuen times ſeuen is very dangerous.

Others againe of our late Critickes collect by experience, that

that in the seuenth yeere more vnnaturall ill humours are engendred, then the true & naturall constitution of the body can possibly digest, because the liuer & heart being the radicall fountaines of the bloud, by little and little are so corrupted within the compasse of sixe or seuen yeeres, which cannot chuse but at the last breake out, like the Paroxismes, or fits of an Ague, tertian or quartane, in some kinde of bodies at the seuenth yeere, and in others of a stronger ability, at the ninth yeere. So when these steps are past, the liuer and heart doe prepare humours for the yeeres or steps following, vntill it burst out into a remarkable euent.

Finally, whensoeuer any man entreth into these climacterical yeeres (if certaine tokens of imminent sickneſse doe appeare, as wearisomneſse of the members, griefe of the knees, dimneſse of sight, buzzing of the eares, lothsomneſse of meate, sweating in sleepe, yawning, or such like) then let him incessantly pray and beseech God: to protect and guide his heart; let him bee circumspect and curious to preserue his health and life, by Art, Nature, Policie, and Experiments. Or if no emicent cause appeare, let him purge aforehand, the better to preuent the increase of humours.

Which be the Criticall dayes?

The *criticall dayes* are the first and seuenth of *Ianuary*. The third and fourth of *Februarie*. The first and fourth of *March*. The eight and tenth of *Aprill*. The third and seuenth of *May*. The tenth and fifteenth of *Iune*. The tenth and thirteenth of *Iuly*. The first and second of *Auguſt*. The third and tenth of *September*. The third and tenth of *October*. The third and fift of *Nouember*. The seuenth and tenth of *December*.

Which humours are predominant in the night season, and which in the day time?

Euery one humour raigneth sixe houres. Bloud is predominant from nine a clocke in the night, vntill three a clocke in the morning. Coller from three a clocke in the morning, till nine. Melancholy ruleth from nine a clocke in the morning, till three in the euening. Likewise flegme gouernes

from

from three in the euening, vntill nine a clocke at night. So that flegme and melancholy doe raigne at night, and bloud and choler in the day time. Also bloud hath his dominion in the Spring time, choler in the Summer, melancholy in Autumne, and flegme in Winter. For which respects, I aduise you (if perchance you fall into a disease) to marke well in the beginning of your sickenesse, the houre and humour then raigning, that thereby you may the sooner finde out remedy. In conclusion, you must consider of the critical dayes: in which great alterations either towards your recouery, or towards your further sickenesse will ensue. Most commonly the critical day happeneth the seuenth, the fourteenth, the one and twentieth, or the eight and twentieth day from the beginning of your sickenesse. Notwithstanding, according to the course of the Moone, the fourth day, the eleuenth, the seuenteenth and the foure and twentieth day from the beginning of your sickenesse, will foretell you whether you shall amend or waxe worse.

Of the foure Humours.

CHAP. 3.

What is an Humour?

AN Humour is a moist and running body, into which the meate in the Liuer is conuerted, to the end that your bodies might bee nourished by them.

What is the nature of the sanguine Humour?

The sanguine Humour is hot, moist, fatty, sweet, and seated in the liuer, because it watereth all the body, and giueth nourishment vnto it: out of which likewise issue the naturall spirits, like vnto small and gentle windes, that arise out of Riuers and Wels.

What is the Flegmatike humour?

The Flegmatike humour is of colour white, ſomewhat brackiſh, like vnto ſweat, and properly placed in the kidneyes, which draw to themſelues the water from the bloud, thereby filling the veynes, in ſtead of good and pure bloud.

What is the Cholerike?

The Cholerike humour is hot and fiery, bitter, and like vnto the flowre of wine. It ſerueth not onely to cleanſe the guts of filth, but alſo to make the liuer hot, and to hinder the bloud from putrefaction.

What is the Melancholike humour?

The Melancholike humour is the very, grounds, lees, feces, or neceſſary dregs of pure and perfect bloud, in colour bright and ſhining like vnto molten gold, ſomewhat inclining to purple, little in quantitie, but great in operation: For as *Ariſtotle* ſaith in his *Problemes*, *Melancholike* men are moſt witty, and endowed with ſharper and deeper vnderſtanding then any other: which, as I take it, happens vnto them, becauſe their ſpirits ſpring from this humour, well vnited and compacted; not vnlike vnto the ſpirits of wine well diſtilled, which are drawne out of the grounds and lees of pure wine: this kinde of *Melancholy* is in euery man liuing more or leſſe, and flouriſheth naturally in the Spleene.

What kinde of Melancholy *is that which hurts the body?*

That which is like coale or parched earth, which is not the grounds of perfect bloud, but a certaine earthy, aduſt, burnt, or ſcorched matter, ariſing out of the generall aduſtion and corruption of the foure humours, or at leaſt, out of the aduſtion of any one of theſe. For ſometimes vnnaturall *Melancholy* is ingendred either of cold flegme ouer-hardened, or of yellow Choler ouer-dried, or of naturall *Melancholy* it ſelfe, which is the worſt of all. The diuerſities of effects, proceeding from this kinde of naturall humour, moued the ancient Phyſicians to diſtinguiſh *Melancholy* into three ſorts: whereof the firſt proceedeth from the annoyed

braine:

braine: the ſecond commeth, when as the whole conſtitution of the body is melancholike: the third ſpringeth from the bowels, but chiefely from the ſpleene and liuer. This is called the *Hypochondriake* or *windy Melancholy*, begotten of raw and corrupted humours, which make vs puffe and ſwell with idle thoughts.

Shew me a diet for melancholike men.

Firſt, they muſt haue lightſome chambers, and them often perfumed. Secondly, they muſt eate young and good meat, and beware of Beefe, Porke, Hare, and wild beaſts. Thirdly, let them vſe Borage, Marigold, and Bugloſſe in their drinke and broths. Fourthly, Muſike is meete for them. Fiftly, they muſt alwaies keepe their bodies looſe and ſoluble. And if neceſsity vrge them to take any purgatiue Phyſike, let them beware of violent Purgations, and proceed by little and little, with gentle meanes.

The fift Section.

Of the wicked Motions of the Minde.

Chap. 1.

What be the Paſsions of the Minde?

THe Paſsions, Motions, or Perturbations of the ſoule, which otherwiſe may bee called the accidents of the ſpirit, are ſtrange or ſudden inſurrections and rebellious alterations of a tumultuous troubled ſoule, which withdraw it from the light of reaſon, to cleaue and adhere vnto worldly vanities.

Wherein conſiſts the cure of the ſpirituall maladies?

As the cure of the bodies griefes conſiſts chiefely in the

knowledge of thoſe cauſes which engender them: ſo in like manner, for the cure of ſpirituall maladies, we muſt ſearch out the cauſes from whence they doe proceede. And as the cauſes of the bodies griefes are two, outward and inward: ſo the cauſes of ſpirituall diſeaſes are likewiſe two, outward and inward. The outward are diſgraces, iniuries, hatred, miſery, loſſe of honour, and ſuch like accidents: which wee call outward; becauſe they ariſe out of our bodies, able to ſtirre vp a world of troubles in our Spirits. The inward cauſes of ſpirituall maladies are two-fold: the one corporall, which preſently at the firſt bickering doe torment the body: the other meerely ſpirituall, rightly termed the paſsions of the ſoule, which torment the ſoule it ſelfe. The Phyſician therefore that will cure theſe ſpirituall ſickneſſes, muſt inuent and deuiſe ſome ſpirituall pageant, to fortifie and helpe the imaginatiue facultie, which is corrupted and depraued; yea, hee muſt endeuour to deceiue, and imprint another conceit, whether it be wiſe or fooliſh, in the Patients braine, thereby to put out all former phantaſies.

Of the chiefeſt paſsions of the Soule.

Chap. 2.

Which are the chiefeſt paſsions of the ſoule?

THe chiefeſt ſpirituall paſsions are voluptuous Loue, Iealouſie, Anger, Choler, Reuenge, Sorrow, Feare and Enuy.

What is Loue?

Loue is an affection, whereby the minde luſteth after that which is eyther good indeed, or elſe that which ſeemes vnto it to be ſo. Among other cauſes which beſot men towards this affection

of

of Loue, I finde Idleneſſe to be one of the principall, which being taken away, the force of loue preſently decaieth, according to that of the Poet:

Otia ſi tollas, periere Cupidinis arcus.

Next, I finde that mortification of the fleſh, weakeneth nature, and conſequently ſubdueth luſt. Laſt of all, time and age doe conquer this tyrannous motion: but indeed the Grace of God, which enlighteneth the eyes of our vnderſtanding, to regard and meditate on the holy Scripture, is the moſt ſoueraine and comfortable water of life, which cooleth and allayeth the fiery ſtings of vnlawfull loue.

What is the cauſe of Loue?

The cauſe of Loue among fooles is beautie: but among good men, the vertues of the minde are the principles of Loue, for they are euerlaſting: and when all other things, as beauty and riches doe decay, yet they become more freſh, more ſweet, and ineſtimable then before. Hence it is, that we are counſelled to chuſe wiues, not by our eyes, but by our eares; that is, not by prying into their faireneſſe of bodies, but by inward contemplating of their honeſt deedes and good huſwiueries. Ordinarily the moſt beautifull and goodly ſort of men, and ſuch as are deckt with bodily gifts, are moſt deformed and vicious in their ſoules. There is alwaies a great combat betwixt chaſtitie and beauty, ſo that we ſeldome ſee faire women to be honeſt matrons: the reaſon is, becauſe they preferre the phantaſticall pleaſures of their bodily ſenſes, before the true and right noble vertues of the minde. Such (as the *Spaniard* ſaith) are like an apple, which is faire without, and rotten within: *La muger hermoſa es como la manſana, de dentro podrida, y de fuera galana.*

Shew mee ſome other meanes to remedy the ſtings of vnlawfull loue.

Foraſmuch as examples are the moſt familiar meanes to edifie and arme a diſeaſed minde againſt the aſſaults of inuiſible temptations, I will lay down ſome, which our moderne Writers haue recorded for true. The Paſsion of Loue

hath beene so violent and vehement in some, that the wisest, as *Salomon*, haue turned to be Idolaters: and braue Martialists, as *Hercules* and others, haue become fooles and mad men. Saint *Augustine*, *Lib.* 11. *Trinitat. cap.* 4. rehearseth a story of one in his time, that had such a strong and strange apprehension of his mistresse body imprinted in his braine, that he imagined himselfe really present with her, and committing of carnall copulation with her so sensibly, *Vt eiſe quaſi miſceri ſentiens, etiam genetalibus flueret*; that I may vse his owne words.

For the cure of this beastlike and slouenly sinne, I will content my selfe with three famous examples.

There dwelt in *Alexandria* a dame of great beauty, and of greater learning, called *Hippatia*, which publikely read vnto Schollers. It came to passe, that one of her chiefest Schollers became so inamoured of her, that the ardent desire of loue compelled him to discouer vnto her his passion, entreating her to pitty his languishing state. *Hippatia*, a very wise woman, and loth to cast away so worthy a Scholler by a cruell disdaine, bethought her selfe of this subtill and sudden remedie: she out of hand prouided her of a filthy, bloudy, and mattry smocke: and after she had inuited him to her chamber, faining her selfe willing to giue him contentment, shee tooke vp her petticote, and shewed him her slowry contagious smocke, speaking vnto him after this manner: My friend, I pray thee see here how thy iudgement hath beene abused; see what thing thou loueſt so precious: examine more straightly, what motiue induced thee to loue such filthy trumpery, ouer-cast and disguised with a glozing beauty. At these words, the young man began to be ashamed, to repent himselfe, and thenceforth to become more wise and sober.

It is reported of that great Scholler *Raimundus Lullius*, that falling in loue with a faire Gentlewoman, hee pressed her very earnestly to respect him. Shee, to dispatch and to ease his passion, concluded to lye with him: but when shee came, she presently shewed him her left dugge most vgly to behold,

behold, by reaſon of a canker which had almoſt rotted it. At which hideous ſight, his courage ſuddenly quailed, and cooled in ſuch ſort, that his luſtfull loue was conuerted into a charitable loue, to ſtudy for ſome extraordinary Phyſike to helpe her.

A Lawyer of *Tholouza* for his further learning hauing trauelled into *Italy*, was at length inſnared with loue at *Venice*. Whereupon he often paſſed by the dore of his miſtreſſes houſe, and made many tokens of his good will towards her. He attempted by the aſsiſtance of Bawdes, to corrupt her with gifts, and in the end with much adoe, hee found meanes himſelfe to impart his loue vnto her. The Gentlewoman with bitter threatning repulſed him. All which could none cauſe him to deſiſt from his idle enterpriſe, ſo vnbrideled was his affection, ſo violent his motion. But at the laſt perceiuing his purpoſe fruſtrate and hopeleſſe, hee fell into a frantike humour, and one morning among the reſt, in the *Church* of *Saint Marke*, caſting himſelfe thorow the Guard, he endeuoured to murther the Duke; but this amorous foole, as *God* would haue it, was reſiſted, and led into priſon. The matter was examined very ſtraightly, and at the laſt it was found that Loue had made him mad. The wiſe *Senate* vpon graue deliberation diſmiſſed him, committing his cure to that famous Phyſician *Fracaſtorius*, who at that time dwelt in *Venice*. This learned man vndertaking his charge and cure, diſguiſed a Courtizan like the Gallants miſtreſſe, to lye with him a whole night, and to yeeld him his amorous contentment, vntill he was weary. Then he cauſed him to be well couered with clothes, till he fell into a ſweat. His phantaſie and luſt being thus partly pleaſured, he proceeded to other means, to purge him of his melancholike humors, ſo that at length he reſtored him to his former ſtate. I write not this, to the intent it ſhould ſerue for a preſident, (the ſame being diameter-wiſe repugnant to our *Makers* Commandement) but becauſe our Phyſicians ſhould counſell the youthfull amorous to marry, rather then to burne in vnlawfull deſires: and the amorous marryed to

content

content himselfe with the wife of his youth, giuing her due benevolence, and satisfying his burning lust vpon her body, whom *God* hath ioyned with him for that purpose: for surely, by this carnall copulation, the vaporous fumes of the seede are taken away from the Patient, which doe infect his braine, and lead him into melancholy. By how much the more and longer they continue in the body, so much the more thoughts doe they engender, which at last will turne to folly or madnesse.

What is Iealousie?

Iealousie is a doubtfull quandary of the minde, for that the soule suspects a corriuall or copartner in the thing beloued. Our ignorance in discerning spirits, and the discording tunes of our soules affections, occasion this strange breach, or suspicious scruple in our consciences. Wherefore ye husbands, beginne betimes to admonish your wiues of the soules saluation: let not their pride draw you to consume your meanes in *London*, nor to conuerse with courting temporizers.

Exeat ex Aulâ qui velit esse pius.

Let no day escape without prayers and thanksgiuing vnto the *Lord*. Ioyne together as true yoake-fellowes in *Gods* seruice, daily prostrating your selues before his omniscient presence, lest Satan creepe into your careless hearts, and minister iust cause of Iealousie vnto you. If the head gets in, the whole body followes. If the head be well, the body can hardly be distempered: so if Husbands doe their duties towards *God*, their Wiues will imitate them in time, and conforme their liues according to the square of vnitie. O noble vnitie, which shapest this indiuiduall vnion betwixt man and wife, not onely in their bodies constitutions, but in their soules coniunctions, firme, stable, neuer to be remoued: Bone of my bone, flesh of my flesh:

Tu nostra de carne caro, de sanguine sanguis,
Sumptaq; de nostris ossibus ossa geris.

As *Adam* spake to *Euah*. Away therefore ye iealous *Italists* with your golden lockes, with your artificiall chaines,

with

with your ſtraight mewings. If *Paſiphae* cannot haue the company of a man, ſhe will yeeld her body to a wanton Bull. If *Ariſtoes Queene* be reſtrayned one way, ſhe will ſatisfie her appetite another way with a deformed Dwarfe: *Qui era tanto dotto, per mettre la Regina ſotto.* There is no locke nor chaine comparable vnto the feare of the *Lord*, whoſe wrath is a conſuming fire. The very thought of *Hels* torment terrifies the conſcience more then all the worldly deuices of fleſh and bloud.

Of Anger.

Chap. 3.

What is Anger?

ANger is a vehement affection, becauſe it ſees things fall out contrary and croſſe-like to reaſon: at leaſt the angry man is ſo conceited. But for the ſuppreſsing of this mad fit and ſcolding fury, let the patient auoid ſtrong drinkes and ſpiced meates, which doe inflame the bloud, and ouer-heat the bodies furnace.

Why doe ſome looke red, and others pale, when they be angry?

Some when they are angry, become red, becauſe their bloud aſcendeth vp into the head: and theſe are commonly of a ſanguine complexion, & not ſo much to be doubted. Others waxe pale when they are angry, becauſe the bloud is retyred vnto the heart, whereby they become full of heart, and very dangerous. And theſe are of a mixt complection, or melancholike.

What is Choler?

Choler is a fiery paſsion of the minde, becauſe it ſeeth all things fall out contrary to expectation: there are two

ſorts of choler abounding in euery man; the one open, the other hidden: whereof this latter is more dangerous: From both of them, being terrible ebullitions and motions of the ſpirit, all the body, the bloud, and humours become heated and chafed: inſomuch that they grow to be ſulphureous, kindling of fiery Feuers, Pleuriſies, gall in the ſtomake, yellow Iaundiſes, tumours, *Eriſipelaes*, itch, and innumerable other maladies, as well externall as internall: whoſe chiefeſt and ſpecifique cure conſiſteth in that Chriſtian vertue *Patience*. As for other Phyſike to coole the violence thereof I leaue to another place.

What is Reuenge?

This Infirmitie aſſailes a paſsionate ſpirit after ſome proffered iniury, and wiping durt with durt, exaſperates it ſelfe.

I will, quoth Will, *reuenged be.*
Not ſo, quoth Wit, *be rul'd by me.*

What is Sorrow?

Sorrow is an affection of the minde, whereby it is oppreſſed with ſome preſent euill, and languiſheth by little and little, except it finde ſome hope or other to remedy the griefe thereof. It ſtifleth vp the purer faculties of the ſoule, cauſeth a man to fall into a Conſumption, and to be weary of the world, yea, and of himſelfe.

How many kindes of Sorrowes are there?

There be two kindes of Sorrowes: the one deepe and heauy, the other ſhort and temporary. The former is properly termed *Sorrow*, the latter, *Mourning*. Their cauſes are outward and inward: the outward are grieuances which happen vpon diuers occaſions, eyther for the loſſe which Husbands receiue by reaſon of their Wiues deaths; or by reaſon of ſome deare friends death, which in nature wee loue extremely; or elſe by reaſon of the ſhipwracke or diſcredit of our name, fame, and goods. To theſe outward cauſes I adioyne the depraued dyet of the melancholike, which engender melancholike humours: as thoſe euil weeds and ſeedes, which our Farmers gather among their corne,

grinding

grinding the ſame with the reſt, into bread or malt. Out of theſe corrupt ſeedes, malignant vapours ariſe vp into the head, which intoxicate the braine, whirling about the imaginatiue facultie, ſtraying vp and downe along the memory, and eclipſing the light of the vnderſtanding. The inward cauſes ſpring from melancholike or burnt bloud, contained within an inflamed braine, and there-hence tainting the veynes and whole body. Of this blacke and enraged bloud, which originally proceeds from the diuerſities of vapours or exhalations, there grow diuerſities or diuers ſorts of Sorrowes, which diuerſly worke vpon the functions of the imagination.

For if it be true, that the ſoule is in the bloud, and diſperſed thorow euery part of the ſame, (as God is wholy in the world, and wholy in euery part of the ſame) then ſurely muſt it follow, that the variety of the bloud doth change and diuerſifie the vnderſtanding, and alſo that the actes of the vnderſtanding ſoule, doth change the humours of the body: ſo that out of theſe diuerſities of tainted humours, there are ingendred ſtrange and wandring phantaſies, cauſed by reaſon of ſuch blacke bloud, ſmoake, and ſweat, which is crept into the humour of melancholy.

Some of extreme ſorrow, haue turned mad, famiſhing themſelues to death: ſome imagined themſelues to be Vrinals of glaſſe, expecting when they ſhould be broken through ſome accident: ſome thought that they were become Owles, and therefore feared to be ſeene abroad in the day time. Among theſe ſorrowfull ſots, I cannot but remember a Gentleman of *Venice*, with whom I was familiarly acquainted at the Citie of *Noua-palma* in *Italie*, about twenty yeeres paſt. This Gentleman, by reaſon of croſſes, hauing fallen into a ſorrowfull diſcontentment, began to ſcorne all them of his ranke, & grinding the world as it were into oat-meale, would eyther be *aut Cæſar, aut nihil*, eyther a Monarch, or a Mole-catcher: And to this end he ſtudyed by what means he might aſpire to the Empire. At the laſt, hauing wearied his braine with the loſſe of many a nights ſleepe, to his bo-

dyes annoyance, he imparted his minde vnto mee: whereupon, to put him out of dumpes, by degrees, I aduiſed him to leaue off his ſolitary walkes, and to betake himſelfe to ſome outward exerciſe, thereby to baniſh away and withdraw his inward thoughts, or rather doating Dreames. This counſell of mine, he accordingly followed for a time: but at length he fell into his wanton phantaſies, and perſiſted ſo ſtrongly therein, that he wrote very learned letters and patheticall vnto the *Electours*, for his aduancement into the throne *Emperiall*, very earneſtly ſoliciting mee to become his Agent in the buſineſſe.

What is the reaſon that men imagine ſuch impoſſible and vaine things?

When *God* withdrawes his *Spirit* from the ſinfull Sonnes of *Adam*, then the world, the fleſh, and the Diuell, glad of ſuch aduantage and opportunity, doe mutually conſpire againſt them, and doe diuerſly ſeduce their brittle thoughts and wils. Some they poſſeſſe with imaginations according to the courſe of the liues which they lead: Others imagine of ſorrow and diſcontentment ſuch ſtrange matters, that not onely the ſpirit is aſſayled, as I haue written, but alſo the body is aſſaulted, that it becomes vnprofitable vnto all ſeemely actions: and that ſo violently, that it procures and prefers Death it ſelfe.

Now ſince you haue diſcourſed of naturall and Melancholike Sorrowes, tell me what harme happeneth by the other ſorrow, which we terme mourning.

This latter kind of ſorrow being accidentall, chanceth to our conceit by *Deſtiny*, which is no other then the wil of *God* the *Father*, limiting the end of all things by meaſure, number, and weight; not blind-foldly, as the Poets fained of Fortune, but neceſſarily and prouidently. Vpon the death of ſome deare and neere friend, our mindes are deepely touched, that we manifeſt the effects thereof, in our very outward countenance and apparell, by reaſon of the weakeneſſe of fleſh & bloud, which can in no wiſe brook a ſudden or violent alteration: but commonly ſuch mourning is ſhort

and

and momentarie, according to that Maxime of the Philoſophers: *Nullum violentum eſt perpetuum.* No violent thing can laſt long. Which likewiſe may be confirmed by the obſeruation of our outward habits.

Impletur lachrimis, egreditur q; dolor.

The more teares we ſhed, the leſſe is our ſorrow; for teares cauſe wearineſſe, wearineſſe procures ſleepe, and ſleepe aſſwageth ſorrow; new obiects alſo comming in by proceſſe of time to affect the Patient. Neuertheleſſe for all this, *neq; mihi cornea fibra eſt,* my heart is not ſo rigorous and hard, as to condemne vtterly our mourning vſe, when we haue loſt our deareſt friends: nay, I commend it highly, ſo that it be accompliſhed with moderation, and accompanied with Hymnes and Pſalmes to God for the honour of his mercy, with charitable Epitaphes for the memoriall of the deceaſeds honeſty, and with cheerefull almes-giuing for a monument of Chriſtian charitie. But what is the reaſon, that ſome weare blacke, and ſome white, at the funerall of their friends? The Morall is this, that the blacke betokeneth the corruption of the body: the white ſignifieth the ſoules freedome out of the bodies priſon. Happy is that ſoule, which can contemne the frailty of the fleſh, loathing to deface the handy-worke of God. Happy, I ſay, and fraught with true magnanimitie is that Spirit, which can make profitable vſe of his viſitation, not grudging, not murmuring, nor mourning out of meaſure. Theſe reſtoratiues I miniſtred to my ſelfe at the death of my deare *Wife*, who of late was ſuddenly ſtricken dead with *lightning*, as I haue ſhewed at large in my worke, called *The Spirit of Detraction conioured and conuicted.*

And becauſe I am fallen at this preſent into a mourning veyne, I will reiterate my Chriſtian farewell and Epitaph, wiſhing that the ſame might become a preſident to an afflicted ſpirit in the like caſe: *Adieu, thou Seruant of Chriſt, thou Patterne of Pietie. Adieu, thou Map of Gods miracles. Adieu, my ioy, my loue, my comfort. Adieu, and reſt thee henceforth among the heauenly Roſes: reſt in peace, for euer, free from the thornes*

of malice. Adieu, deare Wife, for a while, and welcome, sweet Iesus my Sauiour for euer.

Dorcadis *hîc dotes, miti cum mente* Rebeccæ,
Priscillæq; *fides; Mens tamen vna tribus.*
Corpus humus, mundus laudes, tenet ignea Eliæ
Elisias *tua mens,* Elizabetha, *rotas.*
Here Dorcas *deedes as starres doe shine,*
Priscillaes *faith here doth combine,*
With milde and kinde Rebeccaes *minde;*
Yet but one soule to three assign'd.
Thy body earth, the world thy name,
Thy soule by faith Elizian *fame.*
Elizabeth *eterniz'd gaines*
Elias-*like in lightning waines.*

What is feare?

Feare is a griefe which the minde conceiueth of some euill that may chance vnto it.

Why doe fearefull men looke pale?

The reason why fearefull men looke pale and wanne, is because nature draweth away that heate which is in the face and outward parts, to relieue and comfort the heart, which is well-nigh stifled and stopped vp.

How many sorts of fearefull persons are there?

There be two sorts of fearefull persons; the one *Naturally* fearefull, the other *Accidentally* fearefull. Among those which are naturally fearefull, I range *children*, who are subiect to this passion, by reason of the sudden commotion of the humours, and of the bloud descending into the sensitiue organs, bedazeling their sights with a false suffusion. Likewise I place *aged* people in the number of the most naturally fearefull, which by the meanes of their ouerspent naturall moisture, and wasted braines, doe againe play the babies, and as the *Latinists* say, *repueraſcunt*; and as the *Greekes*, δὶς παῖδες οἱ γέροντες. Thirdly, I account *Women* by nature fearefull, whose sexe, as the weaker vessels, is much defectiue and impotent, in courage euer doubtfull, and distrustfull almost of their owne shadowes. Fourthly, *superstitious* persons,

perſons, as *Papiſts*, who by reaſon of their fragilitie, and credulitie in beleeuing the lying Legends and idle Tales of phantaſtike fathers, doe imagine more then is truth; and ſo doe forge a thouſand ſights in their braines. To theſe I adde the *melancholike*, as a kinde of humorous darke ſpirits, which becauſe they ſhoote inwardly, abhorring outward obiects, doe feare the very noyſe of Reedes, and fall of leaues.

Now it is time that I diſcourſe ſomewhat of that *Feare* which is *accidentall*, no leſſe penitrating into the mindes of men, then that which is *naturall*, and chiefly when GOD doth manifeſtly cooperate and worke together with it; whereof no mortall man can well declare the ſolid and true cauſe. The firſt *accidentall* feare is that which befals to whole multitudes at once, yea, euen to a whole campe of hardy ſouldiers: which kinde of feare is termed *Panick*, etomologized of *Pan*, becauſe he being *Bacchus* his Lieutenant in the *Indian* warre, with Art and politike ſtratagems, almoſt beyond wit, ſurprized them with great feare and wonder. Secondly, malefactors terrified with the guilt of their euill conſciences, doe imagine a world of feares. And no maruell, ſeeing that all creatures ſerue to reuenge ſinne committed againſt the Creator: *Offenſo Creatore, offenditur nobiſcum omnis creatura.* Sometimes this *accidentall* feare proceedes of ſickeneſſe: ſometimes it comes by a falſe ſuggeſtion or alarum, as that feare wherewith a Gentleman of *Padua* was poſſeſſed, when his youthfull hayre in one night, conuerted into gray and hoary, onely by a falſe report, that he ſhould be put to death the next day after.

What is Enuy?

Enuy is a griefe ariſing of other mens felicitie. It maketh a man to looke leane, ſwart, hollow-eyed, and ſickly. The oppoſite of this paſsion is Charitie and the communion of the Lords Table.

Doe theſe affections hurt the ſoule as well as the body?

Yea doubtleſſe: for if the body be repleniſhed with theſe diſeaſes, the ſoule cannot be whole nor ſound. And euen

as

as vices cauſe diſorders & diſeaſes both in the body & ſoule: ſo likewiſe they cauſe the one to deſtroy the other, whereas there ſhould be an vnity & harmony, not only of the corporall qualitie among themſelues, and ſo of the ſpirituall among themſelues, but alſo of their ioynt qualities one with another. And no maruell, ſeeing that God hath ſowed and planted the ſeedes and ſparkes of affections (to moue vs) not onely into our ſoules, but alſo into our bodies.

How doe the temperature of the bodily affections, and the ſoules affections agree together?

There is great concord betwixt the bodies qualities, and the ſoules affections: inſomuch that as our bodies are compacted of the elementall qualities, namely, of moiſture and drineſſe, heat and cold: So among the ſoules affections are ſome moiſt, ſome dry, ſome hot, and ſome are cold, This we may ſee by inſtance made. The affection of mirth is hot and moyſt, whereas ſorrow is cold and dry. The one is proper to yong men, and the other to old men, who are cold and dry.

Of Diuerſities among men.

Chap. 4.

Why is there ſo great a diuerſitie among men?

THere be diuers reaſons alledged of this by men of diuers profeſsions. Firſt, the Diuines ſay, that originall ſinne and temptation of wicked ſpirits make men vicious: Faith and Grace make them righteous and holy: Politicians and Stateſmen hold, that bad company and ill education, cauſe men to be ill diſpoſed: the Aſtronomer, he ſaith, that they which are borne vnder

Iupiter,

Iupiter, ſhall be wiſe and fortunate, vnder *Mars*, Souldiers, vnder *Venus*, adulterers, vnder *Mercury*, Merchants, or very couetous, vnder *Taurus*, induſtrious, vnder *Libra*, iuſt men, vnder *Aries*, wiſe Counſellors, vnder *Aquarius*, fiſhers. S. *Auguſtine* on the 63. *Pſalme*, tels of a Mathematician, who ſaid, that it was not a mans owne will which made a leacher, but *Venus*: a murtherer, *Mars*: not his owne proper will made him iuſt, but *Iupiter*. Which operations of the Planets in a little treatiſe of mine *de Spherarum ordine*, among other Poems imprinted at *London*, 1598. I haue touched after this manner:

Iupiter *innocuos*, Mars *prælia poſcit*, *amorem*
Spurca Venus, Phœbus *ditia regna refert.*
Mercurius *merces*, Saturnus *denotat iram*,
Luna *tumeſcentes ambitione rotat.*

The naturall Philoſopher auerreth, that they who excell in imagination, are fit to be Linguiſts, Artizans, Poets, and Painters: the meanes to diſcry whether they be imaginatiue or no, is thus; if he be well conceited of himſelfe, if he loues to goe richly attired, and oftentimes looketh in a looking-glaſſe, if he plaies well at Cheſſe, Cards, & Dice, &c. They that excell in vnderſtanding, are fit to be Iudges: they who haue the facultie of memory, will proue good Attournies and practitioners in law and Phyſike. Phyſicians hold, that men be diuerſly affected, according to the dyet which they vſe: as Veniſon, Conies, and Hares-fleſh, make men melancholike, and conſequently enuious and froward: thoſe meates which engender good bloud, make men of a ſanguine complexion and free-hearted. Exceſſe of meate make men riotous and drunkards.

They likewiſe affirme it for irrefragable doctrine, that ſuch as the bloud is, ſuch are the ſpirits (for they iſſue from the bloud it ſelfe) and ſuch as the ſpirits are, ſuch is the temper or diſtemper of the braine and heart; and ſuch as the braine is, well or ill diſpoſed, ſo alſo are the vertues of imagination, vnderſtanding, and memory, well or ill diſpoſed. By this it appeares, that the ſanguine complexion, by the purity of his bloud, hath his braine & heart well tempered,

his minde milde and kinde, but inconstant and somewhat idle, his senses cleare, his spirits light and actiue: As also where naturall melancholy raigneth, the party proues witty, wise, and constant: so on the contrary, where the bloud is depraued, the party is fooliſh or an ideot, and where Melancholy is tainted, there the person is frantike, enuious, or very froward.

There be also lessons to coniecture by the outward habit and complexion, of the inward qualities. The very countenance prognosticates the effects of ioy and sadnesse, of anger and mildenesse, of valour and feare, which the Poet remembred:

O quàm difficile est crimen non prodere vultu.

The very speech likewise is a true Prophet of the mindes mysticall carriage, as that in the Scripture; *Ex abundantia cordis os loquitur*. And the outward phisiognomy of the body, in the most part is verified by our ancient rimes:

Faire and fooliſh, little and loud,
Long and lazie, blacke and proud:
Fat and merry, leane and sad,
Pale and peruish, red and bad.

As likewise they ayme, that the red-headed or red-bearded are crafty; and the browne complexioned trusty:

To a red man, reade thy read,
With a browne man, breake thy bread.

The

The sixt Section.

Of restauration of Health: By Quarterly, Monethly, and Daily Dyet.

Chap. I.

What is the nature of Spring time?

THe Spring-time beginneth when the Sunne entreth into the signe of *Aries*, which is the tenth day of *March*. At this time the daies and nights are of equall length, the cold weather is diminished, the pores of the earth (being closed and congealed with cold) are opened: the fields waxe greene, hearbs and flowers doe bud, beasts rut, the birds chirp; and to be briefe, all liuing creatures doe recouer their former vigour in the beginning of the Spring. Now a man must eate lesse, and drinke somewhat the more. The best meates to be eaten, are Veale, Kid, young Mutton, Chickens, dry fowle, potched Egges, Figs, Reysins, and other sweet meate. And because the Spring is a temperate season, it requires temperature in all things. Vse competent Phlebotomy, purgation, or such like. Venery will doe no great harme.

As the Sunne by steps and degrees makes his power manifest abroad: so within our bodies he workes strange and maruellous effects, after his bloudy absence. Sweet meate must haue sowre sawce: after our gurmundise and gluttonous fare, let vs now likewise imitate these degrees, and by little and little weane our bodies from such luxurious cheare. We see Nurses anoynt their teates with Wormewood iuyce, to terrifie and withdraw their froward Chil-

dren from their ancient ſuſtenance: So in like manner, let vs in this ſeaſon beginne to ſequeſter our wanton wils (being the bodies rulers) from perſiſting in their former lauiſhneſſe. For which purpoſe I aduiſe the temperate to abſtain from immoderate drinking of wine, from immoderate ſpiced meate, ſpecially towards the midſt of this ſeaſon; and if they be cholericke, hot, and dry of conſtitutions, I aduiſe them to coole themſelues now and then with waters of Endiue and Succory, or with fountaine water, together with a little Comfits, to expell inflamation and windy peſtilent humours. In any caſe, let them which regard their health, take heed of ſalt Herrings and ſlimy Fiſh, as a meate fitter for labourers, then for tender natures. Or if their longing wantonneſſe bee ſuch that they muſt needes eate them, let them exerciſe, or omit their next meale, whereby thoſe ill humors may be ſpent or digeſted, which were cauſed by reaſon of the vnwholſome nutriment. For aſſuredly the bloud of idle people will be quickly tainted and corrupted, ſo that the bad excrements will breake out into itch, tetters, the ſmall pockes or meazels: or elſe they will deſcend from the head into the eyes, teeth, or lungs, and there engender a fearefull cough. In old perſons theſe brackiſh, viſcous, and ſalt humours, will congeale and harden into the ſtone of the bladder or reines.

VVhat is the nature of Summer?

Summer begins, when the Sunne entereth the Signe of *Cancer*, which is the twelfth day of *Iune*. In this time Choler is predominant: heate encreaſeth, the windes are ſilent, the ſea calme, fruits doe ripen, and Bees doe make honey. Now a man muſt drinke largely, eate little, and that ſodden: for roaſt meate is dry. It is dangerous taking of Phyſicke, and ſpecially in the Dog-dayes. To heale wounds is very difficult and perillous.

All theſe inconueniences happen, becauſe the Dog-daies doe laſt for the ſpace of thoſe forty dayes, wherein that Conſtellation, called the *Dog*, meeting with the Sunne in our Meridian, doubleth his heate, by whoſe burning influence,

Frenzies,

Frenzies, the Peſtilence, Calenturaes, and other hot cholericke ſickneſſes are bred in our bodies.

VVhat is the nature of Autumne?

Autumne beginneth, when the Sunne entreth the firſt degree of *Libra*, which is the thirteenth day of *September*. Then it is Equinoctiall, Meteors are ſeene, the times doe alter, the Ayre waxeth cold, the leaues do fall, corne is reaped, the earth looſeth her beauty, & melancholy is engendered. For which cauſe, ſuch things as breed Melancholy, are to bee auoided, as Feare, Care, Beanes, old Cheeſe, ſalt Beefe, broth of Cole-worts, and ſuch like. You may ſafely eate Mutton, Lambe, Pigges, and young pullets. Take heed of the morning and euening cold.

VVhat is the nature of VVinter?

Winter beginneth when the Sunne entereth the Signe of *Capricorne*: which is commonly the twelfth day of *December*. Now the dayes are ſhortened, and the nights prolonged. Windes are ſharpe, Snow and ſudden inundations of waters ariſe, the Earth is congealed with Froſt and Ice, and all liuing creatures doe quiuer with cold: Therefore a man muſt vſe warme and dry meates: for the cheerefull vertues of the body are now weakened by the cold ayre: and the naturall heate is driuen into the inward parts of the body, to comfort and maintaine the vitall Spirits. We muſt expell the cold ayre with warme drinkes, wines, braggot, ſtrong meathe, malmeſie, and ſuch like, and aboue all, with warme clothes, which I wiſh to be of wooll, rather then of any other ſtuffes. In this ſeaſon, we may feed liberally on ſtrong meates, as Beefe, barren Does, gelt Goats, and on ſpiced or baked meates: for whoſe better digeſtion, and to ſhut the orifice or mouth of the ſtomack, ſome vſe to eate Comfits of Anniſe-ſeedes preſently after meales: ſome other hauing weake ſtomackes, take digeſtiue powders made of ſweet Fennell-ſeeds, Coriander ſeed, Corall prepared, a little maſticke, Sinamon and Roſe ſugar, within the conſerues of Roſes. Others againe cõtent themſelues with a powder compoſed of Roſe, ſugar,

Anniſe-ſeede, Sage, and a cruſt of fine bread, whereof they take a ſpoonefull in a cup of drinke.

At nights be ſure to keepe your ſelfe warme, and ſpecially your head and feet. In this caſe I cannot but commend the Dutchmens prouidence aboue our owne, who continually in cold weather weare furres about their neckes, and couer their feet with woollen ſockes.

Now Wardens, Apples, and Peares may be vſed with wine or with ſalt, for ſwelling, or with comfits, for windineſſe. To vſe carnall copulation, is expedient, if the weather be moiſt, and not very cold. Aſtronomers auerre, that if the firſt day of *December* be foule and tempeſtuous, it will not be calme thirty dayes after, and ſo on the contrary.

Of monethly Dyet.

CHAP. 2.

Shew mee how to order my body in euery particular Moneth.

In Ianuary.

IN this Moneth, mans inward parts become repleniſhed with more heate then at any other time. The reaſon is, becauſe our bodies being in health, receiue into them more abundance of food, whereby they are ſtrengthened and comforted in their conſtitutions and principall powers. So that we may aduenture to eate groſſer meates, as baked Veniſon of barren Does, gelt Buckes, gelt Goats, Brawne, Beefe, and ſuch like, in this moneth, then in any other moneth, for that our naturall heate in warmer weather is diſperſed, and ſo digeſtion hindred: now faſting is very hurtfull. But ſpiced drinkes and wines are highly commended.

Beware

Beware of Physike, and chiefly of bloud-letting.

In February.

Because this season is very raw and watrish, keepe your necke and feet warme, and imitate the Dutch, who vse to weare furred collers as a soueraign remedy against the cold Ayre. Towards the latter end of this Moneth, it will not be amisse to eate now and then, I meane in the beginning of meales, those meates which are of a laxatiue substance, as a pared Pippin, or a few stewed Prunes, and Raisins. It is good now and then to drinke a good cup of Meath, or white wine: some vse to breake their fast with the pith of white bread, bespread with honey, for the purifying of their brest and bladder. All kinde of Physike is dangerous in this Moneth, excepting pilles to purge the head, which now seemes more heauy then at other seasons.

In March.

In this moneth it is good to eate cleansing things, for our bodies hauing beene glutted with diuersities of meates in the winter, cannot but breake out into some outward part by itch, byles, pockes, issues, plagues, morphew, iaundise, greene sickenesse, or such like, or else inwardly by impostumes, feuers, catars, &c. Wherefore let vs vse pottage made of Leekes, Alisander, Penirojall and Betony: and aboue all things, let vs beware of salt Fish. And for our Physike, let vs content our selues with baths, either naturall or artificiall: or with sweat naturall or artificiall. The naturall sweat, if it be not excessiue or violent in the opening of the pores, will cleanse the bloud, make light the spirits, dissolue thicke and raw humours, and asswage the Dropsie, the Scuruy, and all such sicknesses as proceed of lazinesse. The artificiall sweat will cure the itch, and mundifie the skinne. In a word, now is the best time to remoue the roots of diseases, and to preuent their further stealth.

In Aprill.

Now with the warme weather, our bloud begins to heat and waxe ranke. And therefore it is expedient to eate meat of a light digestion, and sallets to coole our bloud. Salt

meates

meates are very hurtfull, ſpecially for them which doe not trauell, by reaſon that the bloud becomes tainted within them, and will quickly engender the itch. If there be vrgent neede, a man may in this moneth purge, or be let bloud. But for bloud-letting, I could wiſh theſe rules to bee firſt practiſed: firſt, that the body be made ſoluble: ſecondly, that it be done in the morning before any exerciſe or commotion of the humours: thirdly, that the certainty of the veine bee regarded: fourthly, that the quantity be conſidered, according to the Patients complexion and age, not vnder fourteene, nor aboue fiue and fiftie: fiftly, that he obſerue a very ſparing wary dyet for three dayes after, whereby pure and good bloud may ſucceed in the corrupteds place.

In May.

As this Moneth is the moſt moderate ſeaſon of the yeere, free from extremities, hot or cold, ſo that we ſeeme to liue *in terrâ floridâ*: ſo ought wee chiefely now to obſerue meaſure and moderation in our dyet, for our bloud being lukewarme, may eaſily be ouertaken with any exceſſe through that ſudden alteration, which Philoſophers terme *aſſimeſuum*. Before meat, Exerciſe is moſt expedient. To drinke Wormewood wine, is accounted very healthfull: and ſo to drinke ſowre whay clarified with Sage and Parſley, is an excellent dyet-drinke for hot Cholerike ſtomakes. Some vſe in this Moneth to breake their faſt with old Cheeſe or parmizan grated with Sugar and Sage, as a reſtoratiue for weake ſpirits. Now *Horſe-leaches* may be applyed to the feet, or to ſuch parts of the body, where wee ſuſpect the concourſe of moiſt humours: but ſpecially to the fundament of ſuch as are ill complectioned or very melancholike.

In Iune.

Early riſing profiteth much in this warme time, for which cauſe good husbands doe fetch a long *vagari* thorow the pleaſant fields to prouoke appetite, which otherwiſe with lazineſſe, would be corrupted with ſatietie and ſultry loathſomneſſe. A little meat will ſerue; but wee may drinke

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the more freely (ſo that it bee not ſtrong) and recompence nature this way, for the eaſier digeſtion of our meates. For euen as the heat of the Sunne breedes chaps, clefts, and duſt in the ground: ſo likewiſe would it ingender burnt choler (as dry ſoot in a chimney) in our ſparing bodies. Cheries, by reaſon of their piercing vertue, are thought commodious to appeaſe thirſt. Sallets performe the very ſame. To bathe in cold water, is eſteemed a ſoueraigne remedy againſt all outward griefes or tumours proceeding from heat.

In July.

Now arriues the Summers Solſtice, which with the fiery Dog, turnes the moiſture of our bodies into parched exhalations, which we commonly call cholericke ſymptomes. And therefore ſhun roaſt or broyled meates. Shunne ſalt meates, Bacon, and ſtrong Beefe. Spare not to drinke Ptizans, Endiue, or Succory waters, which coole the liuer. Now you may boldly ſleepe in the after-noone, ſo that it bee not preſently after dinner, and not aboue an houre. Beware of bloud-letting, Phyſicke, and venerous acts. When you are empty, bathe your ſelfe in cold water, for that recreates the animall powers.

In Auguſt.

In this moneth begin to withdraw your cuſtome from drinking, by little and little, conuerting the ſame to a temperate, leſt the vnſeaſonable accidents which awaite vpon this Moneth, doe ſeaze on thy moyſt body, and ſo beſtow a gift, which will not eaſily be clawed off, a tyrannous ague, tertian or quartane. Beware of fruit, ſpecially Apples or Peares, which now are wont to tempt wanton bodies. Beware of them, ye nice Maydes, whoſe God is your longing *Will*, leſt ye meet with the Greene-ſickneſſe, by eating ſuch greene fruit. Beware of Eeles, and of all fiſh that are taken in ponds or muddy places. Some vſe to anoynt their bodies with this precious oyle, to preuent the theeuiſh intruſion of diſeaſes in this threatning ſeaſon. Take oyle Oliue, and incorporate it with the iuyce of Sage, Smalledge, Angelica, Roſe-water and Rue.

In September.

Some accuſtome themſelues to drinke a draught of Goates milke luke-warme in the morning, to increaſe radicall moiſture, while this Moneth continueth. But in any caſe take heed of exceſſe, leſt the fruit and drinke which thou tookeſt ſo liberally in the Summer, doe worke ſome treaſon againſt thy careleſſe body in the Autumne. In any caſe beware of the nights cold. Walk as little as thou canſt after Sun-ſet. Now is the proper time to take Phyſicke eyther by Pils or Gargariſmes for the head, by Vomits, Purgations or Electuaries for the ſtomacke, or by Gliſters for the bowels, or by Bloud-letting for the Pleuriſie, or by Sweats for the itch. Now *Horſe-leaches* may be vſed as before in *May*.

In October.

This Moneth hath great affinity with *March*, ſo that whatſoeuer is good in the one, is good in the other. Arme your body ſoundly with pleaſant wines or ſpiced drinkes againſt the enſuing winter. Arme your minde with ſtudy, for now this temperate time inuites thee to reade without impediments eyther of violent cold or of violent heat.

In Nouember.

In this ſeaſon the humour of Bloud decreaſeth, and black melancholy endeuours to domineere in our bodies, which varies like the time. Let thy body bee well cloathed for feare of the nipping weather. Now you may aduenture to eate ſalt meats, powdred Beefe & Muſtard. In the morning it auailes much to eate a hot loafe buttered and ſeaſoned with Sugar and Cinamon; which alſo ſerues as an excellent receipt to preuent the cough. Now you may ſafely drinke a pipe of *Tobacco* faſting, if you feare Rhumes.

In December.

In this cold Moneth imitate the Spaniſh Dyet: In the morning breake your faſt with a bit of *Marmelad* or Sucket: vſe Pepper in your meates, and what other ſpice you pleaſe for the ſeaſoning of your Cates. Now you muſt eat more, and drinke the leſſe. Eate roaſted Apples or Wardens,

dens, to close vp the mouth of your stomake after meales. Or else now and then drinke off a Cup of good Claret wine with a roasted Apple in it. For the body being benummed, and as it were made sensleſſe with frost and shauing winds, had need to be refreshed and cherished with such comfortable allurements. For this cause it fell out by discreet tradition, that the twelue dayes were allowed vs to feast in, that our bodies might enioy the fruit of our trauell, that a forced sanguine complexion, by reason of such cheerefull prouocations, might downe-waigh the naturall melancholike power. But for all this, let vs not forget our Christian duties, in spending wastfully that which might benefit vs a farre longer terme, like vnto swinish Epicures, whose thoughts intend on their present prouender, of whom Saint *Paul* wrote: *Edamus, bibamus, ludamus, cras moriemur*; Let vs eate, drinke, and play, for to morrow we shall dye. And as another of late verified:

Dulcia dum fas est, fugitiuæ gaudia vitæ
Carpe, volubilibus labitur annus equis.

Of medicines and meanes to prolong life.

Chap. 3.

Shew me certaine remedies to prolong life.

TO liue for euer, and to become immortall here on earth, is a thing impossible: but to prolong a mans life free from violent sicknesses, and to keepe the humours of the body in a temperate state, I verily beleeue it may be done, first, by Gods permission, by obseruing a good dyet, and sometimes by vsing of some Treacle, Methridate, or such like in the Spring time and Autumne.

Shew me a potion against hot diseases, and to preserue health.

For the preseruing of a mans health free from hot diseases, vse this sirup fasting: Take of cleare fountaine water two pottles, put into it the flowers, leaues, and rootes of Smallage, Borrage, Bugloſſe, Balm, Succory, Endiue, Parsley, and Violet leaues, of each three ounces, of good *Tobacco* leafe one ounce: bruize and seethe them with a soft fire, vntill they come to one pottle, straine out the liquour thorow a linnen cloth, and then put vnto them one pound of Sugar, or a pinte of honey, with a pinte of good white wine-vineger, which you must seethe againe for a little space; and if you please to adde some iuyce of Lemonds thereto, it will proue a rare helpe against grosse choler and flegme, it will scowre and open obstructions and opilations about the spleene, liuer and reynes.

Shew me preseruatiues against cold diseases.

Doctor *Stenens* water is an excellent preseruatiue to prolong life, and against cold diseases; and is made after this manner: Take two gallons of Gascoigne-wine, then take Ginger, Galingall, Camomill, Cinamon, Nutmegs, Graines, Cloues, Mace, Anniſe-seede, Carraway-seede, of each of them a drachme: then take Sage, Mints, Red-roses, Time, Pellitory of the wall, wilde Marioram, Rosemary, Penny-mountaine, otherwise wilde Tyme, Camomill, Lauender, of euery of them one handfull: then bruize the Spices small, bruize the hearbs, and put all into the wine, and let it stand twelue houres, stirring it diuers times, then distill it in a Limbecke, and keepe the first pinte of the water, for that is the best: and then will come a second water, which is not so good as the first. The vertues of this water are these: It comforteth the spirits, it preserueth the youth of man, it helpeth old Gouts, the Tooth-ach, the palsie, and all diseases proceeding of cold: it causeth barren women to conceiue, it cureth the cold Dropsie, the Stone in the bladder, and the reynes of the backe, it healeth the Canker, comforteth the stomake, and prolongeth a mans life. Take but three or foure spoonfuls of it in seuen dayes; for

it is very hot in operation. Doctor *Stevens*, who vsed this water, liued one hundred yeeres wanting two. And if you finde it vnpleasing to the taste, correct it with a little Sugar.

The sublimated wine of M. *Gallus*, Physician to the Emperour *Charles* the fift of that name, is most admirable: for the vse thereof caused him to liue sixscore and nine yeeres without any disease: which I thinke to be better then Doctor *Stevens* water. It is made in this sort: Take of Cubebs, Cinamon, Cloues, Mace, Ginger, Nutmegs, and Galingall, three ounces; of Rubarbe halfe an ounce, of Angelica two drachmes, of Masticke foure drachmes, and of Sage one pound and two ounces: steepe these in two pound and sixe ounces of *Aqua vitæ*, which was sixe times distilled, then distill them all together. This wine comforteth the braine and memory, expelleth Melancholy, breaketh the stone, prouoketh appetite, reuiueth weake spirits, and causeth a man to waxe young and lusty: It may be taken thrice euery weeke, and not aboue two spoonefuls at each time, and that but in a cup of White-wine or Malmesey fasting.

What is your opinion of Aqua vitæ, *and other hot Waters which the common sort of people doe vse?*

Because these kindes of burning liquours bring present helps vnto some cold distempers, reuiuing them from their sudden fits; therefore doe some silly women still persever in the continuall vse of them, not hauing any power to leaue off, vntill Agues or Gouts seize on their intemperate bodies. They consider not, that violence is contrary to nature, that all sudden alterations, in processe of time, breed strange symptomes, though they seeme at first, as it were by miracle to relieue the distressed powers. Sometimes the inward parts are oppressed by meanes of outward iniuries proceeding from winde or frost; and then a messe of warm broth, or a cup of Sugred Sacke, with a spoonfull of Oyle, will better befit them, then *Aqua vitæ*. Yea, I haue heard of some that haue glutted themselues with these fretting drinkes, when they had more need with store of cloathes to preuent the cold.

Nor is this all the inconuenience, which these fiery spirits haue wrought in their wanton bodies: How many abortiues, suffocations of the wombe, and franticke moodes haue they caused?

Nay more, the vse of these waters hath beene so extreme in some, that they were deliuered of flayed infants. Others I haue knowne to miscarry successiuely of seuen or eight children, all which might haue lined in humane probability, had not their mothers surfetted so often with these inflaming liquours.

And againe, I haue heard of diuers women, which complained of barrennesse, when as they might very well conceiue and beare children, had they the grace to conceiue that *Aqua vitæ*, Balme-water, Sacke, and such like, were the chiefe lets of propagation.

Mans life lyes in the bloud: why then goe yee about to destroy the seate of life? *The body of a Christian is the Temple of Gods Spirit*: why then doe ye deface this temple with inordinate fires? O vaine heads: Doe not yee see how plants doe grow, how seedes doe thriue, with mild and moderate watrings? And on the contrary, doe not yee see them fall with inundations or parching heate?

As *Galen* attributed the cause of the *Gout* to strong wine; so do I impute the cause of most sicknesses to *Aqua vitæ*, and suchlike fiery drinkes. The words of *Galen* are these: *In the time of* Hippocrates *very few were troubled with the Gout, by reason of their great temperance and moderate life: But in our time, riotousnesse being growne to the full, many are vexed with the Gout; for some neuer exercise themselues, and drinke strong wines next their heart, and vse immoderate lust. Others, if they erre not in all these, yet they offend in the one or the other.*

But you will aske me, To what vse were these kindes of distilled drinkes first deuised? Surely, not to be taken purely and alone into the body, but commixed with some other smaller liquour, with circumstances proportioned according to the age and nature of the party. In some Physike

bookes

bookes I finde, that they vſed to drinke a cup of ſmall wine, or Barley-water, onely with a ſpoonefull of *Aqua vitæ*. In ſome other Bookes I reade, that they put three drops of their Quinteſſences of ſpirits, to a draught of Ale, and that eyther for old perſons aboue threeſcore yeeres, or elſe for them which were troubled with cold diſeaſes.

In like manner it is permitted to Mariners in the Winter time, and to ſuch as ſaile from hence North-wards to the *Pole*. But principally we acknowledge *Aqua vitæ* with a little oyle, to be a ſoueraigne medicine to bathe the outward parts of the body, which are benummed with winde or cold. And for ſuch as feele noyſes in their eares, *Aqua vitæ* with the iuyce of an Onion, is an excellent remedy.

But here comes a queſtion worthy the deciding; why theſe burning liquors are hurtfull in froſty weather, and ſometimes profitable in the heat of Summer? This admirable queſtion I could finde in my heart to explaine, were I not tyed to another taske.

Of Mirth.

Chap. 4.

What is the principall naturall meanes to prolong life?

Mirth, which is a ſweet motion of the minde, whereby it taketh delight, and ſtayeth it ſelfe in that good obiect which is offered vnto it. All haile Doctor *Diet*, Doctor *Quiet*, Doctor *Merry-man*.

What are the effects of Mirth?

Mirth enlargeth the heart, and diſperſeth much naturall heat with the bloud, of which it ſendeth a good portion to the face; eſpecially, if the mirth be ſo great, that it ſtirreth a

man.

man to laughter. Mirth, I say, maketh the fore-head smooth and cleere, causeth the eyes to glister, and the cheekes to become ruddy. To winde vp the truth in a word:

'Tis mirth that nurseth life and blood,
Farre more then wine, or rest, or food.

Wherefore did God giue affections vnto men?

God afforded Mirth, and such like, vnto men, that thereby they might be induced to seeke after his diuine *Maiesty*, in whom alone they should finde all mirth and comfort. For this cause *S. Paul* wrote: *Reioyce in the Lord alwaies, and again I say, reioyce.* And *Solomon* commends it in his *Prouerbs*: *A light heart makes a cheerefull countenance, and a flourishing age.*

What mirth doe men commonly loue best?

Ignorant men doe immoderately delight in corporall and outward things, which moue their bodily senses; as in beholding of faire women, pleasant Gardens, rich attires, or else in eating or drinking. Wise men receiue pleasure by contemplation, as reading and study: which is proper to the minde and spirit. This *Aristotle* approued, when as hee placed the end and soueraigne Good in contemplation. Also, moderate gaming and sporting will keep backe dumpish imaginations and wicked thoughts.

Shew me a way to make the heart merry.

You must vse, after the example of *Galen*, to carry about you a sweet Pomander, and to haue alwaies in your chamber some good perfumes: or you may wash your face and hands with sweet waters; for nothing in the world can so exhilerate and purifie the spirits, as good odours. It is most conuenient to vse naturall pastime as a whetstone of wit, such as shooting, bowling, tennise, hunting, fencing, &c. But indeed Musicke, such as the Violl, the Irish-Harpe, &c. will allure the outward senses, and also temper the extrauagant thoughts of the minde, more then any thing; as appeared by *Sauls* Lunacy, by *Orpheus* his ciuillizing of the Sauages, by stilling of little Infants and Bees. And euen as faire colours doe please the eyes, sweet meates the taste, perfumes

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the noſe; ſo melodious Muſike will afford delight, not onely to the eares, but alſo to the deiected ſpirit. Here alſo I cannot but highly commend the loud Muſike of our Countrey *Coridons*, Pipes, Tabours, and Bag-pipes, ſo they vſe them not to prophane the *Sabbath day*, as I haue known ſome.

Shew me a pleaſant kinde of drinke to make the body light, the heart merry, and to keepe backe cares and melancholike fits.

If your heart be heauy in Summer, prepare this precious *Nectar*: Of Rheniſh wine one quart, of Cinamon-water one ounce, of the diſtilled waters of Balme, Bugloſſe, and Borrage, of each three ounces, of the iuyce of Lemons two ounces, of Sugar-candy one pound: let all theſe ſeethe together for a little while; or rather let them ſtand out in a glaſſe bottle, for two dayes ſpace, in the Sunne, three houres euery day, and then you may drinke euery morning halfe a pinte, or leſſe, as you pleaſe.

Or elſe you may take a pottle of White wine, the iuyce of foure or fiue Lemons, and one pound of Sugar-candy, with ſome Bugloſſe or Borrage.

In Winter time you may accommodate this Reſtoratiue, which *Arnoldus de Villâ Nouâ* cals *Nectar*: Take a quart of Malmeſey or Muſcadell, of Cinamon, Cloues, and Ginger, of each halfe an ounce, of Grains a quarter of an ounce, of Sugar foure ounces, of Muske two graines: let the Spices be groſly beaten before it be infuſed in the wine; and then let them ſteepe foure and twenty houres in a cloſe bottle. And when you would vſe it, caſt a cloth ouer the bottle mouth, and ſtraine it.

In time of Peſtilence, to comfort the heart, and alſo to preſerue your ſelfe from the Infection, prepare this delicate liquor: To a quart of Muſcadell or Meath, take of Bolearmoniake and Myrrh, of each one dramme, of Sugar a quarter of a pound, of Cinamon two ounces, the iuyce of two Lemons, two Nutmegs, two races of Ginger, halfe an ounce of *Angelica*: vſe them as before, and drinke euery morning a draught.

Of sleepe, early rising, and dreames.

Chap. 5.

What be the commodities of sleepe?

Moderate sleepe strengtheneth all the spirits, comforteth the body, quieteth the humours and pulses, qualifieth heate of the liuer, taketh away sorrow, and asswageth fury of the minde. As on the contrary, immoderate sleep maketh the braine giddy, ingendreth rheume and impostumes, causeth the palsie, bringeth obliuion, and troubleth the spirits.

How many houres may a man sleepe?

Seuen houres sleepe is sufficient for sanguine and cholerike men; and nine houres for flegmatike and melancholike men. And he that sleepes longer, deserues to be sicke of the lethargie. But when hee sleepes, I wish him at the first to sleepe vpon his right side, vntill the meat which he hath eaten, be descended from the mouth of the stomake (which is on the left side:) then let him sleepe vpon his left side; but in any case let him not lye vpright on his back: for it heateth the reines, hurteth the braine and memory, and oftentimes breedeth the disease, which is called the riding Mare.

Shew me some remedies to procure sleepe.

Take a little Camphire, and mingle it with some womans milke, & anoint your temples therwith, or else take an ounce of the oyle of Roses, and three drammes of vineger, stirre them both together, and vse them. Or else vse *Galens* medicine, who had gotten such an habit of watchfulnesse, by his ouer-much study in his youth, that hee was faine to eate boyled Lettice with a little butter, at the end of his supper, when he was old.

What

What thinke yee of noone sleepe?

Sleeping at noone is very dangerous: But if you iudge it good by reason of custome, then doe off your shoes while you sleepe: for when the body and members be heauy with deepe sleepe, the thickenesse of the leather at the soles, doe returne the hurtfull vapours of the feete (that else would vanish away) into the head and eyes. Also, you must (if you can possibly) sleepe in your chayre, and let your head bee meanely couered according to the time: For as too much cold, so too much heate doth astonish the minde and spirits.

Of Early rising.

Chap. 6.

What are the commodities of early rising?

EArly rising is healthfull for the bloud and humours of the body, and a thing good for them that be studious of waighty affaires; for the animall spirit is then more ready to conceiue: Yet notwithstanding it is not amisse for the richer sort to consider, and obserue the time and place; because if the ayre be corrupt, as in Plague time, or inclined to moistnesse, as in rainy and misty weather, or thundring, it is better to abide somewhat longer, eyther in bed with some light, or to sit in the chamber by some sweet fire.

If the weather be tolerably faire, or frosty, it is then most wholesome to stirre abroad into the fields, and not to loyter, like a Lourdane, in his downie nest, whom the *Satyrist* taxeth, that *the shining light* shamefully espyed, and blushed at his slothfulnesse, stretching the narrow chinkes of the cham-

chamber windowes with his broad beames:

Nempè hoc aſsiduè: iam clarum feneſtras
Intrat, & anguſtas extendit lumine rimas.

O ye that thirſt after the *waters of life*, that deſire the fruition of Wiſedome, ſtop not your eares from the *Mornings* muſike: Loe how the Birds inuite you with their early melody to conceiue more ardently of *Angelicall* meaſures, of *Heauens* harmony. Behold how theſe three *Planets*, *Sol*, *Venus*, and *Mercury*, which *Aſtronomers* hold to be propitious vnto the *children of light*, how at night they abſent themſelues from vs, and how in the morning they returne to viſit vs againe. What is the Morall of this myſtery? *Aurora Muſis amica.* In the morning our wits are moſt capable of knowledge: *Early in the morning will I direct my prayer vnto thee, O Lord, and will looke vp*, ſaith the *Prophet Dauid.* In the morning the *Ayre* appeares more full of pure and conſpicuous motions. And ſo in the morning the humours of our bodies, which naturally follow the motion of the *Ayre*, doe appeare more copious, ſubtill, and ready to receiue any impreſsion. In the morning a worke begunne, wee account halfe done.

Dimidium facti qui bene cœpit, habet.

Which alſo *Tuſſer* in his Booke of Husbandry more plainly expreſſed:

Some worke in the morning, may trimly be done,
That all the day after, may hardly be wonne.

To be briefe, let vs imitate rather *Hercules* in *Xenophon*, then *Bonacius* in *Poggius*: Before the *one*, contended *Dame Vertue* and *Dame Pleaſure*, both ſeeking to ſeize vpon his *Will*, which at laſt after ſome altercation he ſubmitted vnto *Vertue*, reiecting *Pleaſure*. Before *Bonacius* in the ſhape likewiſe of women, came *Carefulneſſe* and *Slothfulneſſe*: The *former* bade him riſe out of his lazie denne, and to betake himſelfe to ſome worke: But *Dame Slothfulneſſe* aduiſed him to lye ſtill at his eaſe, and to beware of the mornings cold: And ſo while they ſcolded, he like an innocent Iudge, ſtood neutrall, continually looking when they would agree, vntill

at

at length the greater part of the day was ouer-past, to his losse and dammage.

Of Dreames.

CHAP. 4.

What are Dreames?

DReames are eyther tokens of things past, or significants of things to come. And surely if a mans minde be free from cares, and hee dreame in the morning, there is no doubt, but the affaires then dreamed of, will truely come to passe.

How many sorts of dreames be there?

There be three sorts of Dreames.

To wit, diuine, supernaturall, and naturall.

Diuine Dreames, are they which were sent by inspiration from God to his Prophets, and faithfull seruants, and as God is the Author of truth, so are they true and certaine.

Supernaturall dreames are placed in the middest, betweene the diuine dreames and the naturall, for they may happen without being precisely sent from God, and their cause comes not onely by the sole deprauation of humours, as naturall dreames doe, but by the rauishment of the spirit, which wakes while the body reposeth, and which being oftentimes holpen by the inspiration of some good Angell or *Genius*, doth represent by such Dreames, things which commonly come to passe. These kinde of dreames chance in the morning, when the braine is more free from the vapours of the meat, which before had dulled it: Among many examples which I haue read of, this one seemes most strange vnto me.

Two friends trauailing together to a certaine Citie, by the way at a little village parted, the one to his friends houſe, and the other to an Inne. Hee which lodged at his friends houſe, ſaw in his dreame, his companion deſiring him, that he would come to helpe him, or elſe he was to be killed by his Oaſt: which when he ſaw, he awaked, and roſe out of his bed, & was about to goe to the Inne: but cóming to himſelfe, and thinking how it might be a falſe dreame, returned to his bed, and ſlept: then againe his friend appeared vnto him, and ſeemed to requeſt him more earneſtly that he would ſuccour him: but he making no account likewiſe of his dreame, ſlept againe: to whom in like manner the third time, his companion, with a great complaint, deſiring him, becauſe he had neglected to helpe him in his life time, that now he would at laſt not deny to ſeeke reuenge on the murtherer, ſaying that his murthered body was brought out of the gate of the Citie vpon a Cart couered ouer with dung, to hide the offence. By this meanes God diſcloſed the murther, which well might be termed, *ſeranuminis vindicta.*

Naturall dreames are they which repreſent the paſsions of the ſoule and body, the imaginations of ſuch dreames come to paſſe, eyther by reaſon of outward cauſes, or inward; the outward, are vaporous meates, which ingender corrupt and burnt bloud: For the vſe of Coleworts, Beans, Peaſe and Pottage, cauſeth ſorrowfull and troubleſome dreames, like as Garlike and Onions, being eaten at ſupper, doth make a man to dreame of terrible things. The inward cauſes of which dreames, are euill humours, ſpecially melancholike, which through the blackneſſe thereof, doth darken the light of the vnderſtanding (which is ſeated in the braine, and there-hence, as a candle, imparts light vnto the whole body) and there they imprint troubleſome dreames. To hinder a man from dreaming, let him auoid bad and windie meates, let him purge *Melancholy*, and at conuenient ſeaſon, if neede be, let him bleede. Likewiſe it is expedient to temper and correct the humours by ſound antidotes

antidotes and preparatiues, to vſe revulſions and derivations to withdraw ſome of the fumes and vapours, which aſcend vp into the head, filling the braine with many ſuch troubleſome conceits.

Of daily Dyet.

Chap. 8.

Shew vnto mee a daily Dyet, whereby I may liue in health, and not trouble my ſelfe in Phyſike.

Will: firſt of all in the morning when you are about to riſe, ſtretch your ſelfe ſtrongly: for thereby the animall heat is ſomewhat forced into the outward parts, the memory is quickned, and the body is ſtrengthened. Secondarily, rub and chafe your body with the palmes of your hands, or with a coorſe linnen cloth: the breſt, backe, and belly gently, but the armes, thighes, and legs roughly, till they ſeeme ruddy and warme. Thirdly, euacuate your ſelfe. Fourthly, put on your apparell, which in the Summer time muſt be (for the moſt part) ſilke, or buffe, made of Buckes skinne, for it reſiſteth vermine and contagious ayres: in Winter, your vpper garment muſt be of Cotton or Frizeadow. Fifthly, when you haue apparelled your ſelfe handſomely, combe your head ſoftly & eaſily with an Iuorie comb, for nothing recreateth the memory more. Sixtly, picke & rub your teeth; & becauſe I would not haue you to beſtow much coſt in making dentifrices for them, I will aduertiſe you by foure rules of importance, how to keepe your teeth white and vncorrupt, and alſo to haue a ſweet breath. Firſt, waſh well your mouth when you haue eaten your meate. Secondly, ſleepe with your mouth ſomewhat open. Thirdly, ſpet out in the

morning that which like the ſcum of a pot, is gathered together that night in the throat: then take a linnen cloth and rub your teeth well within and without, to take away the fumoſity of the meate, and yellowneſſe of the teeth: For it is that which putrifieth them, and infecteth the breath. But leſt (perhaps) your teeth become looſe and filthy, I will ſhew you a water farre better than powders, which ſhall faſten them, ſcowre the mouth, make ſound the gummes, and cauſe the fleſh to grow againe, if it were fallen away. Take halfe a glaſſefull of vineger, and as much of the water of the maſtike tree (if it may eaſily be got) of Roſemary, Myrrh, Maſtike, Bolearmoniake, Dragons hearb, Roach Allome, of each of them an ounce: of fine Cinamon halfe an ounce, of Fountaine water three glaſſefuls: mingle all well together, and let it boile with a ſmall fire, adding to it, halfe a pound of honey, and taking away the ſcumme, then put in a little Benguine, and when it hath ſodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle, and waſh your teeth therewithall as well before meat as after: if you hold ſome of it in your mouth a little while, it doth much good to the head, and ſweeteneth the breath: I take this water to be better then a thouſand of their dentifrices.

7 Waſh your face, eyes, eares, and hands with Fountaine water. I haue knowne diuers Students which vſed to bathe their eyes onely in Wel-water twice a day, whereby they preſerued their eye-ſight free from all paſsions and bloud-ſheds, and ſharpened their memories marueilouſly. You may ſometimes bathe your eyes in Roſewater, Fennel-water or Eye-bright water, if you pleaſe: but I know for certainty, that you need not, as long as you vſe good Fountaine water. Moreouer, leſt you by old age or ſome other meanes doe waxe dimme of ſight, I will declare vnto you, the beſt and ſafeſt remedy which I know, and this it is: take of the diſtilled waters of Veruine, Betony, and Fennell one ounce and a halfe, then take one ounce of white wine, one dramme of Tutia (if you may eaſily come by it) two drams

of

of Sugar-candy, one dramme of Aloes Epaticke, two drams of womans milke, and one ſcruple of Camphire; beat thoſe to powder which are to bee beaten, and infuſe them together for foure and twenty houres, and then ſtraine them, and ſo vſe it when you liſt. Or if you abhorre Artificiall meanes to cleare your ſight, ſuggeſted by the ſpirit of incredulitie, that a *Decipe* might bee inſerted in ſtead of a *Recipe*, hold faſt on natures documents, and follow theſe plaine rules to preuent ſore eyes: Firſt, keepe your belly alwaies ſoluble: Secondly, abſtaine from winde, duſt, ſmoake, fire, ſorrow, watching; from eating of Muſtard, Beanes, Onions, Garlike, Leekes, and groſſe meates: from winebibbing or ſtrong drinke, and reading of ſmall printed letters. Thirdly, ſleepe not after meales preſently. Fourthly, vſe to regard greene and yellow colours. Fiftly, hold not downe your head too much. Sixtly, touch them not with your hands, ſpecially vnwaſht. Laſtly, keepe your feete cleane and dry.

When you haue finiſhed theſe, ſay your morning prayers, and deſire God to bleſſe you, to preſerue you from all dangers, and to direct you in all your actions. For, *the feare of God* (as it is written) *is the beginning of wiſedome*: and without his protection, whatſoeuer you take in hand, ſhall fall to ruine. Therefore ſee that you bee mindefull of him, and remember that to that intent you were borne, *to wit*, to ſet forth his glory and moſt holy name.

9 Goe about your buſineſſe circumſpectly, and endeuour to baniſh all cares and cogitations, which are the onely baites of wickedneſſe. Defraud no man of his right: for what meaſure you giue vnto your neighbour, that meaſure ſhall you receiue. And finally, imprint this ſaying deepely in your minde: A man is but a ſteward of his owne goods; whereof God one day will demand an account.

10 Eate three meales a day, vntill you come to the age of forty yeeres: as your breakefaſt, dinner, and ſupper; yet that betweene breakefaſt and dinner, there be the ſpace of foure houres, and bewixt dinner and ſupper, ſeuen houres:

the breakefaſt muſt be leſſe then the dinner, and the dinner ſomewhat leſſe then ſupper. In the beginning of meales, eate ſuch meates as will make the belly ſoluble, and let groſſe meates be the laſt. Content your ſelfe with one kinde of meate, for diuerſities hurt the body, by reaſon that meates are not all of one quality; I meane at the ſame meale: for otherwiſe it is moſt true, that *the body being compounded of ſundry things, is refreſhed with ſundry ſorts of nouriſhments*, as the ſpirits are with ſundry ſorts of ſweet ſmelles, and cattell with change of paſture. Some meates are eaſily digeſted, others againe are heauy, and will lie a long time vpon the ſtomake. Alſo the eating of ſundry ſorts of meate, require often pots of drinke, which hinder concoction; like as wee ſee often putting of water into the meat-pot, to hinder it from ſeething. Our ſtomake is our bodies kitchin, which being diſtempered, how can wee liue in temperate order? Drinke not aboue foure times, and that moderately, at each meale: leſt the belly-god hale you at length captiue into his priſon-houſe of gurmundize, where you ſhall bee afflicted with as many diſeaſes, as you haue deuoured diſhes of ſundry ſorts at the ſame meale. The cups, whereof you drinke, ſhould be of ſiluer, gold, or ſiluer and gilt, or Venice glaſſe, or of Chinaes mould, and thoſe without couers, that the breath may not be reſtrained within.

Bodily labour is aboue all things moſt neceſſary; but labour not either your minde or body, preſently after meales: rather ſit a while and diſcourſe of ſome pleaſant matters: when you haue ended your confabulations, waſh your face and mouth with cold waters, then goe to your chamber, and make cleane your teeth with your tooth-picker, which ſhould be either of Iuory, ſiluer, or gold. Watch not too long after ſupper, but depart within two houres to bed. But if neceſsity compell you to watch longer then ordinarie, then be ſure to augment your ſleepe the next morning, that you may recompence Nature, which otherwiſe through your watching, would not a little be empaired.

12 Put off your clothes in Winter by the fire ſide: and

cauſe

cauſe your bed to be heated with a warming pan: vnleſſe your pretence be to harden your members, and to apply your ſelfe vnto militarie diſcipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and conſumeth moiſture.

13 Remember before you reſt, to chew downe halfe a dozen graines of Maſtike, eyther alone, or in the Conſerues of Roſes, for it will preſerue your body from bad humours.

14 Pray feruently to God before you ſleepe, to inſpire you with his grace, to defend you from all perils and ſubtilties of wicked Fiends, and from their ſpirituall temptations, and to proſper you in all your affaires: and then lay aſide your cares and buſineſſe, as well publike as priuate, for that night: in ſo doing, you ſhall ſleepe more quietly.

15 In the morning remember your affaires, and if you be troubled with Rheumes, as ſoone as you haue riſen, vſe *Diatrion Piperion*, or a pipe full of pure *Tobacco*, if the weather be moiſt, ſo that you drinke not in two houres after, keeping your ſelfe retired and warme, vntill the prouoked and troubled humours be thorowly ſettled.

16 To conclude this Dietary Diary, forget not to meditate on theſe foure things, at the leaſt once a day: Firſt, the vncertainty and vanity of this preſent world: Secondly, the certainty of Death: Thirdly, the paines of Hell: And laſtly, the ioyes of Heauen; to which he bring vs, for the glory of his great Name, who bought vs with his Bloud. *Amen.*

FINIS.

cause your bed to be heated with a warming pan: vnlesse your pretence be to harden your members, and to apply your selfe vnto militarie discipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and consumeth moisture.

13 Remember before your rest, to chew downe halfe a dozen graines of Mastike, eyther alone, or in the Conserues of Roses, for it will preserue your body from bad humours.

14 Pray fetuently to God before you sleepe, to inspire you with his grace, to defend you from all perils and subtilties of wicked Fiends, and from their spirituall temptations, and to prosper you in all your affaires: and then lay aside your cares and businesse, as well publike as priuate, for that night: in so doing, you shall sleepe more quietly.

15 In the morning remember your affaires, and if you be troubled with Rheumes, as soone as you haue risen, vse *Diatrion-Piperion*, or a pipe full of pure *Tobacco*, if the weather be moist, so that you drinke not in two houres after. Keeping your selfe retired and warme, vntill the pronoked and troubled humours be thorowly settled.

16 To conclude this Dietary Diary, forget not to meditate on these foure things, at the least once a day: First, the vncertainty and vanity of this present world: Secondly, the certainty of Death: Thirdly, the paines of Hell: And lastly, the ioyes of Heauen; to which he bring vs, for the glory of his great Name, who bought vs with his Bloud. *Amen.*

FINIS.

TWO TREATISES CONCERNING THE PRESERVATION OF EYE-SIGHT.

The first written by Doctor *Baily*, sometimes of OXFORD: the other collected out of those two famous Physicians *Fernelius* and *Riolanus*.

LONDON,
Printed by *Iohn Beale*, for *Francis Williams*, and are to be sold at his shop at the signe of the Globe in *Cornehill*, ouer-against the Royall *Exchange*, 1626.

A postScript of a Letter of Gilbert Earl of Shrewsbury to Sr Michael Hicks, Secretary to ye Ld Robt Cecil, Earl of Salisbury, Ld Treasurer. dated May 1st. 1612.

" At Bathe you shall finde a phisition called Mr Bayly, a man in great
" practis ther, and in myne opinion bothe very learned, descreete,
" & honest. I pray you take notice of him from me, as thus
" recomended unto you, & as ther may be cause, so that, for my sake,
" (he beyinge one yt I well affect,) you will afforde him your good
" favore.

This I have seen in ye Original, in ye Honble Mr West of Alscot his M.S. Collection, call'd Scrinia Burleighiana. Vol. 92, No 94.

Greene

To the Reader.

IT is not vnknowne to the World, with what generall applause a certaine Treatise, concerning the preseruation of Eye-sight, written by Doctor Baylie, sometimes of Oxford, hath beene accepted; which by the happy experience of many, in the doubtfull cures of that kind, stands thorowly confirmed. Being therefore

I.B.

fore vnwilling that a gemme of such worth should lie any longer hidden vnder the soile of Obliuion; and withall desirous to giue a more lustre vnto it, as well for the ornament of it selfe, as for the good of the Merchant: I haue now at length resolued to set it forth in the world, to the publique view and censure of the Time, newly & artificially polished with most notable Collections, out of those renowned Doctors, Fernelius, and Riolanus, written on the same Subiect. Peruse the booke, and make vse of it. If thou findest benefit by it, thanke God first, that hath made his goodnesse manifest to the world by his singular gifts bestowed on these most excellent men; next, to the Authors themselues, for their great pains and studie taken for thy profit; and lastly, to mee, for my good will in the publishing of it. Farewell.

I.B.

A BRIEFE TREATISE CONCERNING THE preseruation of the *Eye-sight*.

CHAP. I.

THe preseruation of the sight doth consist, partly in good order of diet, partly in vse of Medicines.

Concerning diet: some things hurtfull are to bee eschued, and some things comfortable to the sight are to be vsed: wherefore they, which may choose their habitations, in this respect, may make election of ayre cleare, declining to moderate heate and drynesse: cold and moyst aire, and thicke, misty, and rainy weather is hurtfull: it is best therefore to abide in dry places, from moory, marish, and watrish grounds, and specially to prouide, that the site of the dwelling be not betweene the wet places and the Sun: Southerne windes doe hurt the sight: so doe low roomes: places full of dust and smoaky are noysome. *Diet.* *Aire.* *Windes.* *Dust.* *Smoke.*

Meates are best which are easie to be digested, and which doe not stay long in the stomacke: amongst such, a young Henne is greatly commended: so is Partridge and Pheasant. *Rasis* praiseth the young starne, and the quaile: so doe all writers the Doue both tame and wyld, but chiefly the wild Doue, which (as *Zoar* writeth) hath especiall vertue against the weakenesse of the sight, which commeth by de- *Meates.*

feat of ſpirits, and the rather, if the ſame be ſod with rape rootes, and turnep rootes: for it is accorded by all Writers, that the turnep hath great faculty to doe good to the eyes, and to preſerue the ſight. Groſſe and ſlimy meates, and all water-foule are diſpraiſed. Of ſmall birdes, the martin, the ſwallow, the iay and pie, the witwall, the ſpecht, are noted very hurtfull to the ſight: and albeit theſe birds are ſeldome, or not at all vſed of the better ſort, yet common people haply may bee compelled to eate them. No fiſh is accounted good; yet ſome fiſhes, which doe ſcowre in grauelly-places, being ſauory ſodden with white wine, fenell, eyebright, ſage, parſly, &c. may at ſometimes be eaten: and ſo a little ſalt-fiſh moderately taken, doth no great harme. Fleſh ſodden with fennell, eiebright, mints, ſage, &c. is reputed beſt; next are roaſted meates; fleſh fried with butter or oyle is to bee reiected: the intrals, and feet of beaſts are not ſo good, nor the braines for the moſt part: yet the braines of an hare, of a cony, and of pigeons, are ſaid to quicken the ſight.

Fiſh.

Preparatiõ of meates.

Intrals.

Braines.

Milke, and all things made thereof, are found by experience to induce dimneſſe of ſight: reare roaſted, reare ſodden, or poched egges are wholeſome, eſpecially eaten with the powder of eye-bright: fryed egges and hard are blamed.

Milke.

Egges.

Of ſawces, veriuyce, vineger of wine, and the iuyce of limonds, are accounted beſt; Pomgranats, not ſo good.

Sawces.

Of ſpices, Cinamon is commended by *Auicenna*, as ſpeciall good for the webbe of the eye, and for dimneſſe of the ſight: ſo is ſaffron, ginger: both inwardly taken, and outwardly applyed, doe ſingularly cleere the ſight: cloues, mace, and nutmegs, and all three kindes of peppers may be vſed. Sugar is conuenient to condite things, but honey is better: no oyle is good, ſaue oile oliue, called ſallet oyle, and that is better then butter.

Spices.

Sugar.

Hony.

Oyle.

Butter.

Albeit few raw hearbes in common vſe for ſallets are commended, except fenel, eyebright, young ſage, terragon, which are very good: yet theſe are to bee auoided as moſt hurt-

Raw herbs.

hurtfull, namely lettice, coleworts, cabbages, beets, spinage, purslane, buddes of dill, garlike, chibbols, onions, skallions, &c. Capers may be eaten: Oliues not so good: radish rootes, parsnep rootes, are greatly dispraised: carrot rootes, the buds of asperage may be eaten: but the turnep or rape roote, and the nauew roote are aboue all other noted for excellency to preserue the sight, and to that purpose many doe preserue with sugar these rootes, and eate them as sucket. *Capers. Oliues. Rootes. he Rape and Turnep*

The most kindes of fruits are hurtfull to the sight: yet peares and the better kindes of apples, may be eaten with the powder of eyebright, or with fennell seeds thinly incrusted with fine sugar: figs are very good, not onely for the sight, but also to open, scowre, & to clense the brest, liuer, stomake and kidneies: so are raisins, which haue a speciall property to strengthen the liuer: nuts are very euill, for that they doe fill the head: the walnut more tolerable then the hasell nut: chestnuts are very windy, better friends for *Venus*, then for the eyes: dates are not commended, nor mulberies. *Fruites. Peares. Apples. Figes. Raisins. Nuts. Dates.*

Confects made with fine sugar, and thinly incrusted about with turnep seedes, & nauew seeds, fennell seeds, anise seeds almonds, pine apple kernels, ginger, cinamon, the powder of eyebright, &c. are reputed as very good meanes to continue the sight: likewise in the preseruation of the sight; amongst other things, such drinks as are in common vse and accustomed, are to be allowed: therefore he that hath vsed to drink beere, may not forsake the same, and so of ale. *Confects. Drinkes. Beere.*

And in this respect it is not amisse at meate to drinke wine, for them which haue beene accustomed to the same: although wine in some affects of the eyes is forbidden, yet to preserue the sight, wine is not inconuenient: for the vapours of wine are drying, cleare, abstersiue, and so doe consume and extenuate grosse and thicke humours, so it bee moderately taken. In this place I doe greatly commend their counsels, which doe prepare medicinable drinkes with eye-bright, and other things com- *Wine. Medicinall drinkes.*

comfortable for the sight to be vsed in the morning, and at meates, if the patient can well indure so to drink the same: our authors herein are very ingenious, some addressing drinkes with one thing, and some with another.

Drinke made with eye bright. Arnoldus de villanoua.

The simplest and most written of, is with the herbe called of the Arabians, *Adhill*, in Latine *Euphragia*, in English *Eie-bright*, of whose miraculous vertues in preseruation of the sight, *Arnoldus de villa noua* hath written in these words: Eie-bright is good any way taken, eyther with meate, drinke or medicine, greene and dry against all impediments of the sight, whereby the cleerenes of the same may be obscured. And hee writeth thus of wine made with Eie-bright, which hee calleth *Vinum euphragiatum*. This wine (saith he) is made by putting the herbe in the muste or new wine, vntill the same wine become cleare to be drunke. By the vse of this wine, old mens sights are made young, it taketh away the impediments of the sight in all men of all ages, especially in fat men, and such which do abound with phlegme.

The prayse of eye bright for the sight.

Eyebright Wine.

One (saith he) which was blind, and did see nothing in long time, by vsing this wine one yeere, was restored to his sight. The herbe is hot and dry, and hath by property of substance to remoue affects of the sight. And so the powder of the hearbe taken in an egge, or drunken in wine, doth wonderfully performe the same. And there are yet aliue (saith he) witnesses of good credit, which haue made proof heereof in themselues, which could not reade without spectacles, but by vse hereof haue recouered their sight to read small letters. And so *Arnoldus* concludeth, that nothing to doe good to the sight, is to bee compared with wine made with eyebright. If the wine be too strong, hee counselleth to allay the same with fennell water; and to that intention, you may also adde sugar.

Eyebright taken in an egge.

In countries which for their common drinkes doe vse wine and water, they alway do mingle things for the sight in wine, and not in water: for wine in truth is a fitter liquor, to receiue the qualities and to carry the same to the

eyes,

eyes, then water: which things they doe put in the muste, and so let it stand, vntill the wine bee ripe, and ready to bee drunken, and so doe vse it.

Notwithstanding in other Countries which haue other vsuall drinkes, the same things may bee put in their common drinkes. So some haue put them in Ale, some in beere, and some in meade, and no doubt but all these meanes are very good according to the vsage and disposition of the party. So euen in this our Countrey they which eyther by vse or by constitution of body, may well beare the drinking of wine, may well compound the same with things good for the sight: others of hot complexions and dry, not greatly accustomed to wine, may of Ale, Beere, and meade, make such drinks, because in the North countries, Ale and Beere are the vsuall and common drinkes, and in some places, meade also is much vsed: therefore in mine opinion it is conuenient for most men, to make these drinkes with Ale, Beere, and meade, rather then with wine: and meade assuredly is a very conuenient thing for them which can well away with hony.

Eyebright may be vsed in beere, in ale, or mead.

Touching the direction of those which haue bin accustomed to drinke wine, I doe nothing doubt, but that they may without offence beare such drinks for the sight compounded with wine, to take a draught in the morning, especially if they allay the same with the distilled water of fennell, according to *Arnoldus* counsell. And for this purpose, choyse may bee made of very good white wine, and the things may bee mingled in the countries where the wine doth grow, notwithstanding in that our most vsed drinke with meate is Ale, or beere, these are very conuenient to receiue these things for the sight, and absolutely better then wine, if yee like to drinke the same with meate: as our authors doe counsell. Which Ale I thinke better to bee made with grout according to the old order of brewing. And so the things for the sight may be sodden in the grout, or otherway put in the drinke, when it is newly clensed, and put into the vessell in which it is tunned to be kept, that in the

How Eyebright wine may be vsed

The vse of Eyebright ale, and of Eyebright beere.

Ale made with grout.

How to make Eyebright Ale and beere.

working of the drinke in the veſſell, the vertues and qualities of the things may bee drawne and receiued into the ſame. When theſe things are compounded in meade, then the ſame are ſodden with the hony, in ſuch order as other hearbes are ſodden, when they make methegline.

Eyebright meade.

I thinke it beſt to begin with the ſimpleſt order to compound ale or beere to each mans beſt liking with eyebright only, taking to euery gallon of the drinke a great handfull of the herbe, and bind it together, or put it in raw and thinne tinſell of ſilke, and ſo tie the ſame by a ſtring to the top of the veſſell, that the herbe may hang in the middeſt of the drinke, not too low in the ground, neither too high in the barme, being put into the drinke when it is newly clenſed: let all worke together vntill the drinke be cleare and ripe, to be drunken according to the common vſe, and then yee may drinke of it at pleaſure in the morning faſting, and at meate alſo if you will, and can well like thereof; and moſt men may like to drinke it, becauſe this hearbe doeth yeeld no vngratefull taſte, but rather with a pleaſant ſapour doth commend the drinke.

The quantity of eyebright to the drinke.

It were not amiſſe, to auoid windines, to euery handfull of the hearbe, to adde two drammes of fennell ſeeds, well duſted, and a little bruiſed. As I doe put this for more proportion to beginne withall, that the ſtomake bee not at the firſt offended with the ſtrangeneſſe: So after a time, ye may increaſe the quantity, and put to euery gallon of the drinke, two handfuls of the hearbe, wherein yee may beſt be directed by the taſte, that the herbe ſhall yeeld into the drinke. In the winter ſeaſon yee may alſo adde ſome ſpices, as ginger, whole mace, a few cloues, nutmegs, cinamon, and make as it were braggetale: which drinke, beſides that it doth preſerue and cleere the ſight, will alſo helpe digeſtion, clenſe and cut phlegme, and breake winde.

Fennell ſeeds.

Spices may be added.

I can witnes, that many by this ſimple compoſition of eyebright and fennell ſeeds, haue found great good for their ſight, not onely to continue in good eſtate, but alſo that

The effect confirmed by example

ſome

some haue found remedy against the dimnes and other impediments growing in their sight. In truth, once I met an old man in Shropshire, called *M. Hoorde*, aboue the age of 84. yeeres, who had at that time perfit sight, and did read small letters very well without spectacles: hee told me, that about the age of 40. yeere, finding his sight to decay, hee did vse Eyebright in ale for his drinke, and did also eate the powder thereof in an egge three dayes in a weeke, being so taught of his father, who by the like order continued his sight in good integrity to a very long age. I haue heard the same confirmed by many old men. *Rowland Sherlooke* an Irish man, Phisician to Queene *Mary*, did affirme for truth, that a Bishop in Ireland perceiuing his sight to wax dimme, about his age of fifty yeeres, by the vse of eyebright taken in powder in an egge, did liue to the age of 80. yeeres, with good integrity of sight.

Drinkes more compounded for the sight.

Wee doe reade of many drinkes to preserue the sight, compounded not of eye-bright onely, but many moe things added: so some put to it sage, some veruaine, some celendine, and fennell seeds, anise seeds, and the forenamed spices: others elecampane rootes, iris, galengale, and cubebs: and in truth, all these are greatly commended to preserue the sight, and may very aptly bee put in drinkes for the sight: notwithstanding, for that wee are now to deliuer a drinke for the sight, which may bee pleasing, and allowed with meates, mine opinion is, that the same ought to bee made as simple as may be. For if *Galen* in his 6. booke *de sanitate tuenda*, doth preferre the composition of the medicine termed *diatrion piperion*, which hath fewest simples, because (as he writeth) that is soonest and with lesse trouble to nature digested: surely the drinkes for the sight, which are compounded of fewest things, are most to bee commended, especially when wee meane to vse the same with meate, as all our authors doe counsell vs. Wherefore, for my part at this time, I will onely aduise to haue for vse, either wine, or ale, or beere, according to each mans best liking, made, as it is before prescribed, with

The most compound not alwaies best.

eye-

eiebright and fennell seeds, and to drinke of the same in the morning, or if you so like, with meat, as other drinke.

Drink often and small draughts. It is holden better to drinke oft and small draughts at meate, then seldome and great draughts, for so meat and drinke will better mingle, and the meat will lesse swimme in the stomacke, which giueth cause of many vapours to the head. It is affirmed not good to beginne the meale with drinke, but to eat somewhat before you drinke.

Not best to begin the meale with drinke.

When to mingle water with wine. When you drinke wine, if you meane to alay the same with water, it is best to mingle to the wine fennell water, or eye-bright water, and *Montagnana* doth counsell to doe the same some reasonable time before you doe drinke, and not presently when you drinke, as commonly men doe.

Bread. Bread in our intention is to bee made of fine flowre of chosen wheat, alway leuened and salted somewhat more then common bread, well wrought, throughly baked, not new nor old, of about a day or two dayes old. Vnleuened bread is not accounted good: and the bread is better, if fennell seeds be wrought with the past; to which purpose some doe cause cakes to bee made of some portion of the dough, in which they knead the powder of fennell seeds, and the powder of eyebright, and doe eate them in the morning, and after drinke the eye-bright drinke, and make that a breakfast.

Past with fennel seeds.

Euacuation. As generally in the preseruation of health: so especially to continue the sight, it is conuenient that the body bee obedient, and doe his office for euacuation accordingly: and if nature herein be slack, it may be procured with broths made of loose hearbes, as mallowes, violet leaues, mercury, groundsell, great raisins, the stones taken out, damaske Pruines and Currans: and if need bee of more medicinall things, surely the same must bee gentle: for as strong medicines, which make agitation of humours, are not good to be vsed for this intention: so gentle medicines taken in due time, doe great good to the sight: which I doe leaue to the appointment and direction of a learned Phisicion. Of all manner of euacuation, these which are done by vomi-

ting

ting are most hurtfull: so are fluxes of bloud by the nose. And as belkes doe ease the stomake, so much belking giueth occasion that fumes doe arise to the fore-part of the head, whereby the sight may be harmed.

Nothing is more hurtfull to health, then fulnesse. And he that will continue his sight good, must be carefull of ouer-plentifull feeding, and therefore must end his meales with appetite: and neuer lay gorge vpon gorge, but so feed, that the former meate may be concocted, before hee doe eate againe. It is best to make light suppers, and somewhat timely. As modest vse of *Venus*, performed in the feare of God in due time, when the meate in the stomake is digested, and nature is desirous to be disburdened, is to be allowed: so immoderate and vnseasonable vse thereof, doth of all things most hurt the sight, and soonest induce blindenesse: ouermuch watching is not good: very long sleepes are more hurtfull: the meane sleepes of about seuen houres, are best: yet better to abridge the sleepe, and to inlarge watching, then contrariwise: sleepe taken in the night is best, as most naturall, when externall aire doth not distract natures motion, and all externall things concurre to helpe sleepe: therefore the moe houres a man doth borrow of the day for sleep, the worser. It is not good especially to this our purpose, to sleepe immediately after meate: for two houres at the least ought to be put between meat & sleep. Best to begin sleepe vpon the right side, and then to turne on the left side: to sleepe vpright vpon the backe, is naught generally: to turne vpon the face, worser for the sight. Care must be had, that you sleepe not in a Chamber, or any place in which the Moone doth shine.

Fulnesse hurtfull.

Vse of Venus.

Sleepe and watching.

The Moone-shine hurtfull to the sight.

Exercises are needfull: the same best, after the belly hath done his office, that the excrements are voided: otherwise by exercise, vapours are stirred, and doe ascend more plentifully to the head. All exercises must be done fasting, and none after meate. And I wish you might after meate forbeare writing by the space of three houres: but if your course of life and calling will not so permit you, you may

Exercises.

Writing after meate.

herein follow *Montagnana* his counsell, to write either standing vpright, or a little leaning and resting your head vpon your right or left cheeke: in no case to write bowing your selfe forward, and holding downe the head. When opportunity and time will serue, frictions with a rough linnen cloth are very good, which are to be performed thus: first to rub the feete, the legges, then the thighes, the hips, the buttockes, ascending to the shoulders and necke with soft and long rubbings, euen vntill the parts begin to waxe red. Amongst orders to remoue the weakenesse of the sight, *Auicenna* writeth, that the combing of the head is not of least force, which ought to be done euery morning fasting backwards against the haire, for it draweth the vapours out of the head, and remoueth them from the sight.

Frictions.

Combing the head.

Affections of the minde.

Mirth, ioy, and pleasantnesse of the minde is good: a little anger doth not hurt: immoderate sorrow, fearefulnesse, and all vehement affections are forbidden in all affects, but in this our case chiefly, as most hurtfull to the sight.

CHAP. 2.

To preserue the sight by Medicines.

THe order to preserue the sight by medicines, doth consist of things outwardly applyed, and inwardly taken. Amongst outward medicines to preserue the sight, it is accounted a great secret, to smell much to maria-rom. So these things following, are found very much to comfort the sight in staying the visible spirits from wasting: *videlicet*, corall, pearle, the stone called *Lapis Armenius*, spectacles of Christalline or cleare and pure glasse, greene and sky colours, to dip the eyes in cold water, to which purpose, many haue cups made in the forme of an eye, called eye-cups: and to wash the eyes with the waters or decoctions of Eye-bright, Roses, and Veruine.

Outward Medicines.

The smell of maria-rom.

Things cõfortable to the sight.

Eye-cups.

Some

Some other things are put into the eyes to cleare the sight, and to remoue impediments which doe often grow there: to which purpose as approued very good, and without hurt, the iuyces and waters of Eye-bright, of Fennell, of Veruine, of Marigolds, of Pearlewort, are greatly commended. And *Montagnana* doth mention a certaine kinde of preparation of the iuyce of Fennell, singular good to preserue the sight from dimnesse, to take the iuyce of Fennell in the moneth of Aprill, and to put it in a vessell of glasse, with a long and narrow necke, and let it stand fifteene dayes in the Sunne, that it may be well dryed, then remoue the glasse softly, that you doe not trouble the residue, or grounds, and so powre it into another vessell: and to euery halfe pound of the iuyce, put an ounce of chosen *lignum aloes*, beaten into fine powder, and let it stand other fifteene daies in the Sunne. Then straine it twice thorow a thicke cloth, and keepe the cleerest in a vessell of glasse to your vse: you may drop a little hereof into your eyes to cleare the sight. And some doe distill this wood in a stillitory of glasse, and put the water thereof into the eyes, and hold this for a great secret as miraculous to preserue the sight. And the same *Montagnana* doth compound another medicine more abstersiue to remedie the dimnesse of the sight, dissoluing in an ounce of the water of Rosemarie flowres, two scruples of *Sal gemma* very finely powdered, and filtered, and counselleth to drop the same often into the eyes; affirming by his experience, that it doth so mightily cleare the sight, that suffusions are thereby wonderfully remoued, and especially moistures of the eyes.

Things put into the eyes.

A preparation of the iuyce of Fennell.

Lignum aloes *good for the sight.*

Sal gemma *doth cleare the sight.*

I am here also in this place for the clensing and strengthning of the eyes, especially to commend vnto you the frequent vse of old and cleere white wine, in which the *Calamina* stone hath beene oftentimes extinguished: and likewise the pure liquor of good sugar-candy dissolued in the white of an egge, being hard rosted, and the yolke taken out.

Also our Authors doe commend the washing of the eyes with the vrine of a childe, and sometimes to drop the same

The vrine of a childe.

into the eyes. And for this purpose also they doe commend lee made of the ashes of Fennell stalkes. We doe read in all our writers great commendations of a liquor of the liuer of a Goate, prepared in manner following: Take the liuer of a male Goat, not diseased, nor newly killed: and after it is well washed, pricke it in many places, and fill the same with graines of Pepper, and infarce the liuer with the leaues of Fennell and of Eye-bright, then roast it with a soft fire cleare, not smoakie, vntill it be reasonably roasted: and in the time of roasting, receiue the liquor which doth distill, in a conuenient vessell, and apply the same to your vse.

A lee of Fennell stalkes.

A preparation of the Liuer of a Goate for the sight.

Auicenna in his third fen. third booke, and fourth treatise, *cap. de debilitate visus*, aboue all other things doth commend the medicine called *collyrium de fellibus*, for that it cleanseth the pores of the eyes, cleareth and conserueth the spirits, mundifieth the moystures or waters of the sight: as you may reade in *Auicenna* in the foresaid place.

Collyrium de fellibus.

Inward Remedies.

Medicines to bee taken inwardly, are in number many: but I thinke best at this time to mention a few, which are easie to be had, and as of great efficacie most commended: and of such the powder following is most simple: yet by experience approued of such force, that many, after their sight hath beene decaied, haue by the vse of it, receiued againe the same perfectly: the powder is thus made:

A powder for the sight.

Take of the powder of Eye-bright foure ounces, of mace one ounce, mingle them together, and take thereof the weight of three pence before meate.

Montanus in his 92. counsell, giueth great praise to a sirup, against the decay of the sight through the weakenesse and dimnesse of the same, which he compoundeth thus:

A sirup for the sight.

Take of the iuyces of Fennell, } of each
of Veruine, } two
of Roses, } ounces.

The

The leaues of the hearbe Eye-bright, } of each
of Endiue, } *M. S.*
of Celendine.

Boyle the hearbs in two pintes of water, vntill the halfe be spent: then straine it hard, and mingle the iuyces with the decoction, and with sugar according to art, make a sirup, which is to be kept in a glasse vessell. You may take two ounces of this sirup in the morning fasting. In windy bodies he maketh the sirup thus,

Take of Fennell seedes, } of each
of Annise-seedes. } iij. ounces.

of the hearbs of Eye-bright, } of each
of Veruine, } *M.* iij.
of Rose-leaues, } *M.* j.
of Celendine. *M.* j. } *S.*
of Rhue. *M.* j. *S.*

Boyle these in water vntill halfe bee consumed: straine it hard, and with sugar, siruppize the decoction: both these sirups are excellent good to defend the sight from dimnesse.

Mesue in his booke called *Grabadin*, writing of the diseases of the eyes, aboue all other medicines, extolleth an Electuary vnder the name of *Humane*, as hauing noble vertues to preserue the eyes, and to continue the visible spirits in their cleareneſſe, which he compoundeth thus: *An excellent electuary to preserue the sight.*

Take the hearbe called *Adhil*, that is
Eye-bright, ounces, ij.
Fennell seedes, Drams, v.

Mace, } of each
Cubebs, } Dra. j.
Cinnamon, } Dra. j.
Long-Pepper, } Dra. j.
Cloues. } Dra. j.

Beate all into powder, searse it, then take of good honey clarified, lib. j.

of the iuyce of Fennell boyled and clarified, one ounce.
of the iuyce of Rhue,
of Celendine,
both boyled and clarified,
of each halfe an ounce.

Boyle all to the height of an Electuary, and then put to it the powders according to art, and ſo reſerue it in glaſſe veſſels. You may take hereof the quantity of Dra. iij. in wine, as *Meſue* writeth: If wine ſeeme too hot, you may allay it with Fennell water, or with Eyebright water: it muſt bee taken in the morning faſting: and you ought to forbeare the taking of other things, by the ſpace of three houres, and ſo at night, but then you muſt make a light ſupper, and ſup the more timely.

Diſtilled waters.

Where in this little Treatiſe mention is made of diſtilled waters, I wiſh the ſame to be artificially done in ſtillitories of glaſſe, that the qualities of the hearbs may remaine in the diſtilled waters. And therefore I doe not allow of the common manner of diſtilling in ſtillitories of lead, by the which the watry parts onely are drawne.

FINIS.

A TREATISE OF THE principall diseases of the Eyes, gathered out of *Fernelius*, and *Iohn Riolanus* Doctors of Physike.

CHAP. 3.

AS the Eyes are of a delicate and soft nature, so are they by the most light occasion offended, as by smoake, by dust, and the Sunne beames: so the north winde, and vapours rising from minerals, doe hurt the eyes. But this peculiar property the eyes haue, that they congeale not, because they are of a fiery property, and doe consist of an airy fatnesse.

The Eyes are subiect to euery kinde of disease, Simeler, Organicall, and common as the similer parts doe labour with euery distemperature, with an hot distemperature, as often as they are offended with smoake, or dust, which offence proceeding from an outward cause, is properly called *Taraxis*: rednesse of the eyes is more like vnto *Phlogosis*, then *Phlegmon*, because they are red without tumor. A cold distemprature doth dull the sight: A moyst doth dilate the pupill: A dry distemprature doth either shrinke vp the whole eye, or the pupill thereof is dryed or extenuated, as it hapneth in extreme old age, or by the immoderate vse of venery.

venery. From thence Pthisis, and an Atrophia happeneth of the eye: I call that Pthisis, which is an extenuation of the pupill, or apple, and becommeth more anguſtior, and ſtraighter, and more obſcure: but that is an *Atrophia*, when the whole eye is conſumed for want of nouriſhment. And as the Inſtrument doth ſuffer diſeaſes of number, of magnitude, of ſituation and conformation, (I ſay) conformation in the figure, *Meatus*, and *Aſperitie*, ſo it is a diſeaſe in magnitude, as often as the eyes are more great, and more ſtanding forth then they ſhould, for the leſſer eyes are beſt, becauſe the viſible vertue being coacted and drawn together, is greater then when it is diſperſed, and is leaſt ſubiect to outward iniuries: from whence it doth happen, that thoſe which by nature haue ſmall balls or apples of the eye, haue their ſight moſt ſharpe: I meane not thoſe which haue it ſo by accident, as if they be extenuated by immoderate venery, for then things ſeeme to be greater then they are: to this may be referred *Encanthis*, and *Rhinas*, for they are the contrary of the ſame kinde. *Encanthis* is an excreſcence of the ſame fleſh which is in the greater *Cantho*, but *Rhinas* is when the ſame catuncle being eroded and eaten, doth appeare as it were hanging forth. To diſeaſes of number, doe appertaine *Suffuſio*, which is commonly called the *Cataract*, which is an humor concreate between the Cornea, and the Vuea: in like manner, the web called *Pterigium* and *Onix*, or *Vngula* and *Hypopion*. The web is a *nerueſe membrane*, which according to diuers men, doth proceed from the great corner vnto the apple, and ſometimes at length doth couer the whole eye. *Onyx* or *Vngula* is a *Cicatrix* from ſome vlcer, which is referred to the likeneſſe of a nayle. *Hypopion* is a certaine *Pus*, collected vnder the Cornea, which doth ſucceed a ſuppurated inflammation and *Chemoſi*, *Hypoſphagmati* bloudy and ſuggillat eyes, ſuch as are when ſome veine is opened, broken, or gnawne, the bloud waxeth blue and liued.

To diſeaſes of Site or ſituation, doth appertaine *Ecpieſmos*, which is, when the whole ball hangeth forth, which

hapneth

happeneth by the muscles relaxed, which muscles doe obuolue the opticke nerue, which disease may bee called *Prolapsus oculi*, although *Paulus* doth call it *Proptosin*, when the *Cornea* being eroded or eaten, the Vuea doth hang forth, of which Proptoseos there are diuers names, for first, when the Vuea doth hang forth, because it appeareth like vnto the head of a Flie, it is called *Myocephalos*, but when it doth increase more, and doth represent *Acinum vuæ*, it is called *Staphiloma*: when it doth more increase, and the eye is starke blind, and hath the likenes of the head of a nayle, it is called *Clauus*, but either affect is *Morbus in situ*, but the first is of the whole eye, the latter of one onely part, that is, of the vuea. Diseases of conformation are, when the naturall figure of the eye is peruerted, as in *Strabismo* or conuulsion, Midriasei or dilatation of the ball: also diseases in *Via*; as a sudden obstruction of the Opticke nerue, which is called *Hamarosis*. The sicke seeth nothing at all, when notwithstanding no cause appeareth in the eye, the tunicles of the eyes ought to bee light, terse, and faire, are sometime exasperated with an inward and outward cause, as with smoake and dust.

The eyes doe suffer most often common diseases, as vlcers, and tumors against nature, first, phlegmon, which is called *Opthalmia*, that is knowne by tumor, inflamation, rednes and paine.

The vlcers doe manifest themselues by itch, by paine and Saines, but not also the *Adnata*, but also the *Cornea* is sometimes vlcered, and whether it bee vlcered, wee may easily know by this signe: There doth appeare a white spot in the black of the eye, with the signes aforesaid: and when the *Coniunctiua* is vlcered, there doth appeare as it were a red spot in the white of the eye. But first, I will set downe the manner of curing of those diseases, and then I wil speak of the *Symptomes*.

The precept of *Plato* in *Charmide* is familiar with *Galen*. Euen as it is in vaine to cure the diseases of the head, without consideration bee first had of the whole, so rashly to

preſcribe remedies to the eyes, except we firſt conſider of the head, where is the originall both of the eyes and the fountaine of all diſeaſes which come by defluxion.

Therefore firſt of all, the body is to be purged with *pillulis lucis maioribus* in a cold cauſe, and in an hot cauſe, with *pil. lucis minoribus*, or with *Sena* and *Agaricke* which ſhall be boyled in a decoction, or with the diſtilled waters of Fennell and Eye-bright, with which *vehicles* the purgatiue vertue is carried to the eyes: and conſider that the *Agaricke* doth eſpecially profit the braine, & the *Sena* the eyes.

The opening of a veine in hot diſeaſes is profitable; but not in cold, yet the common people doe hold an opinion that bloud-letting doth weaken the ſight, for it draweth the animall ſpirits, and ſo doth weaken their force, becauſe the vapour of bloud or the naturall ſpirit is the matter of the vitall ſpirit, as heere of the animall: for the eyes ought to be fiery and full of animall Spirit.

Maſticatoria, without doubt, doe profit to the deriuation of the humour from the braine, but your *errhina* are hurtfull, eſpecially the ſtronger ſort, becauſe they draw to the part affected: for there is great affinity of the noſtrils with the eyes: there is alſo a manifeſt *foramen*, from the eye into the noſtrill, whoſe *opercle* or couer is a little lachrimall fleſh. But ſome man may ſay, *Ætius* doth preſcribe *errhina*. I anſwer, thoſe are the lighter ſort, neither is the diſeaſe as yet confirmed, but now beeing confirmed and the humour fixed and not flowing, Cupping glaſſes applied to the ſhoulders, doe plucke backe the fluxe from the eyes, euen as a *Seton*, and *Cautier*, in *Inio Iohn de Vigo* doth apply behind the eares bloudſuckers and *Veſicatorium*, as

Veſicatorium. { Recip. *Fermenti acris* one ounce.
Cantharidum et Seminis Sinapi, one dramme.

Mixe them for a *Veſicatorium*.

There *Feruelius* willeth to apply a *cautier*, and doth giue a reaſon, that from thence a branch from the iugular veine ſpringeth, and doth runne thorow to the *Opticke* Nerues.

As

As often as the veines of the forehead doe swell, they shew the fluxe to bee externall, and the tumor to descend from the *pericoranium*, from whence springeth the *coniunctiua*, which fluxe is profitably stayed with some *adstringent frontall*, such as in this manner may be prepared.

Recip. *Emplast. contra rupturam desiccatiui rubrian.* one ounce.

Malax them with oyle of Myrtles or Roses, and spread it vpon linnen, and make a frontall, which apply all ouer the forehead: or,

Recep. *Farinæ volatilis* an ounce and a halfe, *boli armeni & Sanguinis Draconis ana.* two drammes.

Worke them well together with the white of egges and oyle of Roses, and make a frontall as before. Also *topicall* meanes applyed to the head, are not to be neglected.

For this is a generall precept, as often as diseases come by defluxion, we must not onely respect that part that is offended, but also that part that sends it. Beside, a thinne humour is to be ingrost and made thicker, and the laxe waies are to be made straiter: this last prescribed frontall is most excellent, but first *cephalicall things* and such as respect the head must be remembred.

The vse of Eye-bright wine doth confirme and strengthen weake and ill affected eyes, or the powder of Eye-bright, as

Recep. *Euphrasiæ,*
Feniculi dulc. ana one ounce.
Cum duplo Saccharo, take of it after meales, or,

Recep. *Coriandri præparat.* one ounce.
Euphrasiæ & feniculi an. halfe an ounce.
Cinamomi, one dramme.
Macis, two scruples.

With the double weight of Sugar, make a powder to be taken out of a spoone after meales: if you please, you may boyle the iuyces of Fennell and Eye-bright with honey, and make a confection: of which, take morning and euening the quantity of a Walnut.

For generall things outwardly to bee applyed, I will preſcribe two *Colliriums*, the one in hot diſeaſes to bee preſcribed in the beginning of the fluxe, that it may bee repelled, the other in the ſtate and declination of hot diſeaſes, and in cold alſo, they may at all times be vſed, the firſt *Collirium* ſhall be after this manner.

Recip. *Muccaginis Semi. Pſylii.*

et Cydoniorum, extracta in aqua Roſarum vel plantaginis, an. halfe an ounce with two ounces.

Of the ſame water make a liquid *Collirium*: it is commonly made with the white of a new laid egge, beeing wrought together with Roſe-water or Plantane water: a *Collirium* to reſolue, is made in this manner.

Recip. *Muccaginis ſænugreci* extracted with Eye-bright water or Fennell water *an.* one ounce, make a *Collirium*, or with two ounces of the ſame water make a *Collirium liquidum*: a little of the Muſcilage is to be preſcribed, becauſe it doth quickly grow ſowre.

And now I aske whether your *Collìria* are to bee diſtilled into the eyes as hot as may be ſuffered, as it liketh *Scribonius*: or cold as it pleaſeth *Meſue*, or luke-warme according to *Galen*? But in my opinion they are to be inſtilled luke-warme, vnleſſe the affect doe require ſome other thing: for in eyes that be exceedingly inflamed and burning, we drop it in cold; but in very cold affects wee droppe it in very warme, otherwiſe meanely warme doth alwaies ſerue the turne.

Now, to proceed to cure thoſe diſeaſes whereof we haue already ſpoken: euery diſtemperature is cured by his contrary: as eyes that be inflamed and ouer-hot, ſhall be cooled with the dayly waſhing of them with cold things, or with the waters of Roſes and Plantane: but if the diſtemperature bee cold, wee warme the eyes with putting in the waters of Eye-bright, Fenell, Rue, Celendine, waſhing them often therewith: if the eyes be ouer-moiſt, we dry them, if wee macerat *tutia* in thoſe waters, as for example.

Recip. *Tutiæ* one dram,

In-

Infuse it in Eye-bright water two ounces, make a *Collirium*: if the eyes be ouer-dry, wee hume& them by instilling womans milke, or with a fotus of mallowes, holy-hockes and violets: But if some matter be ioyned with the distemperature, let it be resolued with a *Collirium* of the *Mucilage* of *Fennigreeke* extracted in the afore-said waters; or wash the eyes with the decoction of *Fennigreeke*, with a sponge, or boyle a bagge being filled with *Fennigrecke*, in water, and apply the bagge to the eye warme: hitherto we haue spoken of the Similer disease: now we will speake of organicall, and first, of diseases of magnitude.

If the eyes shall be greater or lesser then they should bee from their first conformation, all remedies are vnprofitable: if they happen so by accident, as by some fluxe from the braine, all the body is often to bee purged, the moyst eyes are to be dryed; we must looke to the head that is ouermoist, with *Cephalicall* things. Also *Cautiers* must be applyed to dry vp the offending humour: we must apply for *Topicall*, linnen dipt in the water of Rhue, Celendine, or Eye-bright, & the infusion of *Tutia*, or the bag filled with *Fennigreeke*, or of the same *Hydroticall* Decoction of the infusion of *Tutia*, make a *Collirium*.

Eucanthis groweth whiles the bloud doth more abundantly flow to the *caruncle* for nourishment, which being turned into the same substance, groweth greater then it ought to doe: sometimes it is so great, that it hindereth the eye-lids to be shut: it is burnt with gold, or else with a burning iron, or else cut off, or when it doth surmount, it is bound with a thread: after it is softly bound vp, and after being destitute of nourishment, the *excrescence* doth fall away of its owne accord. Our ancient Physicians called this kinde of remedy, *Anabronchismon*. If the sicke bee of a delicate constitution, and shall refuse the Chirurgery, let the *excrescence* be eaten away with burnt Allom, or with oyle of Vitriol: but it must be diligently corrected with Rose-water or milk, for the exquisite sense of the part. In the meane time while these things are a doing, wee must defend the eye

with some defensure to auoid the offence of a fluxe. *Rhyas* doth oftentimes succeed *Epiphora*, if the *Carbuncle* be plainely eaten, it admitteth no cure: but if some part be onely eaten, the flesh may be regenerated by applying *incarnatiues*, as *aruria*, *aloes*, thus, or infuse the same *in succo granatorum*, and being strained, instill it by drop meale into the greater corner of the eye. But perhaps you will say, Will you mixe adstringents with your *incarnatiues*, such as is the iuyce of Pomegranats? which is altogether forbidden by *Galen*: lest the dry excrement should be retained in the part. But hitherto of diseases of magnitude: now follow diseases of number.

Chap. 4.

Of the Webbe of the Eye.

Terigium groweth by the defluxion of thick and grosse humours, being soft and white in the beginning. *Dioscorides* doth commend a *Collirium* of Snailes, they are to bee burned whole, and the powder to be mixt with honey, the powder of the cuttle bone or the pummis stone may bee also mixed with honey as before; If you would haue it stronger, mixe a little salt *Armoniac*, but first foment the eye with a decoction of *Fennigreeke*. *Aetius* vseth to burne Plantane seede, and addeth to the powder, myrrh, and also the scales and flowre of brasse, but we should apply no metals to the eyes, except it be first burnt and washed: for by the burning and washing, the sharpenesse and biting quality is remoued, and so it doth raise no fluxe, of which our chiefest care should bee. Also we may vse oyle of Vitrioll, but it must bee well corrected with milke: but ye shall note, that a great and inueterate web can be cured by no meanes but by Chirurgery: such

such are those that couer the whole ball and blacke of the eye, webs grosse and thicke, blacke, and which doe affect the temples, by consent are in no hand to be medled with-all.

In like manner if there be suspition of a *Cataract* beginning, and there bee also a webbe that is white and soft, we must abstaine from things eating, because they generate and increase the *Cataract*. *Ætius* and *Celsus* doe shew Chirurgery, and especially *Paulus Ægneta* in his 6. booke, and Cha. 28. where he doth shew a double kinde of cure; the first, that the web be stretched once with a thread, and then with a launcer to be excoriated; the second, to make a passage with a needle that may containe a thread or *Setam* (which is the bristle of an hogge) and so hanging with the thread, the web shall be cut with the bristle about the apple as it were with a saw, and that which doth remaine about the lachrimall, shall with the launcet be cut away.

CHAP. 5.

Of the Hypopion or matter vnder the Cornea.

BEcause that *Hypopion* followeth to *Hyposphagma*, that is, eyes that are bloudy by meanes of some veine being rupted, or open, which is also called *Aimalops*, because in this affect, all things seeme red; therefore the bloud-shotten eyes must be quickly look't vnto, lest by neglect, it grow into a leady colour, and then doth suppurate and degenerate into *Hypopion*, for that happeneth to the eye, that happeneth to the skin by some blow, and groweth when corrupt matter is in great abundance, so that it doth occupie halfe the blacke of the eye, or shineth thorow the horny coate, which couereth the whole apple of the eye: this affect

may rise not onely of an vlcer, but also of great paine in the head, or inflamation in the eye that is corrupted, and besides inflamation, it may grow from abundance of humours which doe breake open the mouthes of the veines: also, or stroake, or falls, may make the bloud disperse and flye abroad, which turneth to suppuration *ad Pus*, when it is out of their proper vessels. To preuent the inconueniences, the patient must forthwith be let bloud in the arme, and in the corner of the eyes: if it be possible also, we must vse cupping glasses vpon the shoulders, and such medicines as may stay inflamations: afterwards, we must vse such medicines as doe resolue and asswage paine, such as these.

Recip. *Cadmie* one ounce.
aris vsti. halfe an ounce.
Rosarum siccar. foure drammes.
Croci. one dramme.
Folii. one dramme.
Lapidis Sus. one dramme.
Myrrhæ, two drammes.
Gummi, fixe drammes.

Beat them with sweet wine, and vse them with an egge.

Also a *Collirium ex Thure* called *Diolibanum*.

Recip. *Thuris*,
Cerusæ an. one ounce and a halfe.
Cadmiæ.
Pompholigis.
Terræ sanctæ.
Amili.
Gummi an. fixe drammes.
Opii. two drammes.
Squam. aris, one ounce.
Tragacanth. fiue drammes.

Let this be framed with raine-water: Or this:

Recip. *Croci*, *Aloes*, *Myrrhæ*, *an.* one dramme, *Vini*, three drammes, *Mellis*, fixe drammes.

Let the Saffron be dissolued in wine, then let it bee mixt with honey, and kept in a glasse vessell, with which, twice

or

or thrice a day anoynt the eyes.

If these medicines and remedies doe not preuaile, then we must try another way: let the Patient be set in a conuenient place, hauing one to stay his head behinde, then let the Chirurgion hold his with one hand, with the instrument called *Speculum oculi*, described in *Parens* Chirurgery, and with the other hand, with the poynt of a lancet, he shall neatly and cunningly scarifie the horny tunicle, vntill hee come to the corrupted and slimy matter, which hee shall make to auoid by little and little: After this worke ended, he shall vse repercussiue medicines, and medicines auoiding and ceasing paine; as the white of an egge beaten with Rose and Plantane waters, and then apply the remedies which shall be set downe for vlcers in the eyes, which be cleansing, increasing flesh, and closing vp: Moreouer, the Chirurgion must be very carefull, lest flesh grow in the incision of the Membrain, which will bring both hurt, and also deformity to the partie; to preuent which, this Collyrium is much auaileable, and also commended, and doth also preuent inflamation.

Recip. *Gummi. Arabic.* sixe drammes.
Spodij. foure drammes.
Thuris.
Myrrhæ.
Acatiæ.
Spicænard.
Squammæris.
Opij an. two drammes.

With raine water bring them to a perfect forme, and then make them into small trokiskes, and when you will vse them, wet them in the white of an egge with Rose and Plantane waters.

Chap. 6.

Of Strabiſmus.

Strabiſmus is an euill motion of the Muſcles, mouing the eyes, or a conuulſion of the eyes: which if it be vnnaturall, is vncurable, and that which commeth by accidents, is hardly or neuer to be cured, vnleſſe perhaps it bee in Infants: for the eye, for examples ſake, being conuulſed, is reduced *ad leuam Raſis*, and *Auicen* doth commend the bloud of a Turtle to be inſtilled: alſo the pye is eaten with profit, and the powder thereof is referred into a Collyrium: ſome ſuppoſe that the head of a Bat being burnt and powdered; others commend the head of a Swallow taken by inſufflation.

Chap. 7.

Of Amauroſis, or Gutta Serena; or Obfuſcatio, ſtarke blindeneſſe, or Hallucinatio.

Amauroſis is commonly an hinderance to the whole ſight, without any appearance at all in the eye, for the apple appeareth ſound and vnchanged, onely the *Nervus opticus* is ſtopped: this diſeaſe is vncurable, becauſe there are no remedies therefore: wherefore as yet the humour being not ſettled, as *Ætius* doth teſtifie, that he ſaw one that did recouer the ſight, onely with the applying of cupping glaſſes with ſcarification. Remedies are not to be neglected, often purgation with pils of *Iods*, with *Trochisks* of *Alhandall*, *Hydroticks*, *Maſticatoria*, and alſo vehement *Errhina* are not to bee neglected, for in this onely

onely affect of the eyes, they doe good, the braine must bee dryed with a cappe fit for the same, cautiers must be applied at the roote of the eare, for that cause remembred by *Fernelius*, and in *Inio* for reuulsion; beware you forget not to vse cupping glasses. When the eye is exasperated, anoynt it with fresh Butter, and instilling therein womans milke, also the Muscilage of Philium, of Quinces, of Fennigreeke, and of tragagant, are to be applied: let the Muscilage bee drawne in the decoction of Mallowes, Holy-hockes, Violets, &c. *Ætius* doth much commend this salue.

Recip. *Croci.* one dramme.
Myrrhæ, one dramme.
Piper, gran. 15.
Spicæ nard, two scruples.
Succi feniculi, sixteene drammes.
Ammoniac.
Thimiamat, two drammes.
Mellis, sixe ounces.

When they are all beaten finely, powre into them the iuyce of Fennell, then beate them againe vntill they be dry, afterwards put the honey vnto them, and keepe this salue in a brazen boxe for your vse: before you vse this salue, you must haue a fomentation of Sea-water hot, wherein dip a sponge, and often bathe the eyes, also a Cucupha or cappe prepared as followeth.

Recip. *Flor. lauendulæ.*
Stœcados.
Hyssopi.
Beton.
Camomil. an. p. 1.
Ros. rub. p. 2.
Calami aromat.
Ligni Aloes.
Cyperi an. one dramme.
Fol. lauri.
Marioram an p. 1.
Nucis muscat.

Rad. ireos.
Cinamom an. two drams and a halfe.
Gariphil. one dramme and a halfe.
Stiracis cal. one dramme.
Ambræ grisea. gran. 6.
Muſci gran. 4.

Beat all theſe to fine powder, and therewith make a cap quilted, or quilt bagges, and apply to the head.

This Electuary is commended to comfort the ſtomake, and to preuent the ingendring of groſſe flegme in the braine.

Recip. *Cinamom, opt.* 1. dram. 1. ſcruple.
Gariophil.
Ligni Aloes.
Maceris an. halfe a dramme.
Zinzib. halfe a ſcruple.
Aniſi pul. one ſcruple.

Make all into powder, and take the equall weight in ſugar to them all, and with wormewood water make into tables the weight of three drammes; they are to bee vſed in the morning three houres before dinner. I haue forborne to preſcribe topicall meanes, which haue little or no vſe in this caſe, becauſe the originall default is not in the eye.

CHAP.

Chap. 8.

Of Opthalmia, or inflamation of the adnata, or coniunctiua.

Opthalmia is properly an inflamation of the *Adnata* or *Coniunctiua*, which is knowne by redneſſe, payne, heat, and ſtretching out: when there is redneſſe withour tumor, eſpecially by ſome outward cauſe, as by duſt and ſmoake, it is properly called *Taraxis*: when the white of the eye is ſo ſwollen vpon the blacke, ſo that a kinde thereof appeareth to hang forth, it is then called *Chemoſis*: ſome affirme it to be *Chemoſis*, when the Membrain coniunctiua is higher lifted then the Cornea, as if this were in an hole, which beſides the redneſſe and heat, cauſeth the eye-lids to be turned, ſo that they cannot couer the eye: contrary to this is *Phimoſis*, when by ſome great inflamation, the eye-lids doe ſticke faſt each to other, and cannot be opened, but the hurt which they receiue, is but an accident in this diſeaſe. *Epiphora*, is generally taken for a ſudden ſtreame of humours in any part. As *Pliny* calleth *epipheram vteri*, or *ventris*, notwithſtanding it is properly vſed for the affect in the eyes: when with great inflamation, great quantity of humors flow vnto them, all theſe aforeſaid affects doe accompany each other: the cauſes are the recourſe of bloud, choler, fiegme, and melancholy, but moſt commonly bloud and choler: the generall cure for this diſeaſe doth conſiſt in bloud-letting, diet, purging by the aduice of a learned Phyſician, becauſe *Opthalmicis Diarrheam ſuperuenire bonum eſt*, we muſt not omit to vſe cupping glaſſes vpon the Shoulders with ſcarification which will bee good for reuulſion, alſo an Aſtringent frontall to intercept the fluxe, if it ſeeme to bee outwards. In the beginning a repellent *Collirium* to hinder the generation of *Phlegmon*, which muſt be framed of the Muſcilage of Phillium and of Quinces, and then a reſoluing *Collyrium* of the Muſ-

cilage of Fennigreeke, being well waſhed from its biting quality. Abſtinence from wine, in the beginning is very neceſſary, yet in the declination wine may be permitted euen as a bath of ſweet water, to contemperate the bloud, is at the beginning denied, leſt it ſhould cauſe the humor to ſhed, and increaſe the defluxion. If the inflamation doe continue, the Muſcilages beforeſaid ſhall bee drawne in the water of poppy, or in a decoction thereof, adding thereunto a little Camphire or Opium, and apply to the eye this cataplaſme. Take of ſodden apples iiij. ounces, and with the white of an egge and womans milke, make a cataplaſme: you muſt bee carefull to renew theſe medicines, leſt they dry ouer-faſt, and ſo cauſe heate: not long after vſe this *Collyrium.*

Recip. *Gummi arabici,*
tragogant ana, one dramme.
ceruſa lota, halfe a dramme.
opij. gran. iij.

Diſſolue all with the white of an egge, and womans milke that giueth ſucke. In the declination of this diſeaſe, this may be vſed. Take of the Muſcilage of Fennigreeke, and Quince-ſeed drawne in Roſe-water, and Eye-bright water *ana.* one ounce and a halfe, in which diſſolue Sarcocoll in the milke of a woman that giueth ſucke, two drams; *aloes lot.* one dram; myrrh, halfe a dram: and ſo make an eye-ſalue; and where there is any great itching, or rather where the inflamation commeth of flegme, this is a moſt ſingular *Collirium.*

Recip. *tutiæ prep.*
aloes lota ana. halfe a dram.
ſarcocol.
myrrhæ ana. halfe a ſcruple.
ſacchar. cand. one dram.
vitriol. albi, halfe a ſcruple.
aquæ roſ.
aquæ ſaniculi ana. two ounces.

Boyle them all together a little while in a viol-glaſſe, and then

then drop thereof into the eye. Some commend this *Collyrium* in all inflamations of the eyes, to take ſnayles with the ſhells, and to beate them with a little ſalt, and thorow an hypocras bagge to let the water thereof diſtill, which being cleare, put thereof into the eyes. It ſometimes falleth out by vnaduiſed applications, which doth coole and beate backe, or elſe by ſome inflamation, that the naturall heat is extinguiſhed and choaked, and thereupon enſueth a worſe inflamation then any of the aforenamed, which is a *ſphacelosous opthalmai*, which doth depriue the eye of naturall temperature, doth make it corrupt and vtterly periſh: which diſeaſe *Galen* in his introduction calleth *gangrena opthalmou*, the gangren or mortification of the eye: when this happeneth, we muſt haue recourſe to proper remedies for gangrens, changing them, as the ſtate of the diſeaſe and the part ſhall require.

CHAP. 9.

Of the ſuffuſion of ſight, called Cataracta.

HYpochyma or *Cataracta* is an heape of ſuperfluous humours made thicke between the coate Cornea, and the humour cryſtalloydes or cryſtallinus, directly vpon the apple of the eye, ſwimming aboue the *aqueus humour* in that place, which *Celſus* doth affirme to bee voyd and empty: it hindereth the ſight, or at the leaſt the diſcerning of ſuch things as are before our eyes. *Fernelius* appointeth the place of it betweene the membrain Vuea and the Criſtallin humour: The difference thereof is borrowed from the quantity or quality; from the quantity, when it is whole, couering all the compaſſe of the apple of the eye, in ſuch ſort, that the patient cannot ſee any thing; ſometimes it doth couer onely halfe the apple of the eye,

or

or ſome part of it, either aboue or beneath, or in the midſt, in ſuch manner, that that onely part of the thing before our face can be diſcerned, which is placed againſt the part of the eye, which is affected: Some there are that doe contend and affirme, that this ſuffuſion is no diſeaſe, but an outward moyſture collected before the pupill, or apple of the eye, which humidity, ſeeing that it is a ſubſtance, doth not ſeeme to be a diſeaſe, becauſe it is a quality, and is placed vnder the predicament of quality. But to leaue an ouer-curious queſtioning, whether it be a diſeaſe, or quality, wee will proceed to the cure. Now to proceede in order to the cure; firſt you muſt purge the braine, with pils that are proper for that purpoſe, and giue them to the Patient, the day before you begin your cure: then the next day following, about nine of the clocke in the morning, the Patient yet faſting, (prouiding that the Cataract be ripe, and confirmed) cauſe him to ſit ouerthwart a ſtoole, in riding faſhion, and ſit on the ſame ſtoole face to face, and make the Patient to hold his ſound eye cloſed with his hand, and in that ſort charge him to ſit ſtedfaſtly without ſtarting, or ſtirring in any wiſe: let another alſo ſtand behinde him, and hold his head very ſtedfaſt: this done, firſt with your owne hand lift vp the ouer-eye-lid, and then with thy other hand, put in thy needle, made for that purpoſe, in at the greater corner of the eye, and finely trilling the tunicle called ſaluatella, or ſaluatrix, writh alwaies thy finger to and fro, till thou touch with the point of thy needle, the corrupt water, which is indeed the Cataract: and then begin by little and little to remoue that water from before the ſight, to the corner of the eye, and keepe it there with the point of your needle, the ſpace of three minutes of an houre, and then remoue your needle eaſily from it, and if it happen to riſe againe, bring it backe the ſecond time: but this you muſt beware of, that when the needle hath touched the Cataract, you doe not writhe it about with your fingers to & fro, till it be ſet in his place before named, but to draw it thither gently, and when you haue it there, trill the needle about vntill it

hath

hath gathered the water about it, and then pull it out: when this is done, cause him to shut close his eye, and apply therupon a plaister of flaxe, and the white of an egge, and cause him to lye in his bed nine dayes together, remouing the plaister three times in the day, and so many times in the night, without any other stirring of it, and prouide also that he lye in a very darke place, and let him be kept in a thin diet, as reare egges and white bread: and if he be young, and of strength, let him drinke Barley water, but otherwise let him drinke small Ale, and Wine delayed with water: for truely too much nourishment would offend, in procreating too much bloud in the eye, which is very hurtfull in the beginning of the cure. When the ninth day is past, let him arise and wash his eyes with faire cold water, and he shall inioy his sight by the helpe of God, euen as well as hee had it before.

CHAP. 10.

Of the Aegilops or the lachrimall Fistula.

BEtweene the nostrils and the greater corner of the eye, riseth an Aposthume, which the Grecians doe call *Aegilops*, that is, *oculus Caprinus*, a Goats eye, because that Goates are subiect to this disease; we call this disease, *Fistula lachrimalis*. This *Aegilops* may happen thorow euery humour, yet neuertheless it happeneth most often through flegme, seldome through bloud, but seldome or neuer from choler and melancholy: the flegmatike humour continually flowing by the flesh of the lachrimall corner to the nostrils, and sometimes vnder the same flesh being there detained, doth putrifie, and breaketh out into a fistulous vlcer, from whence certaine doe imagine, that *Aegilops* happeneth alwayes from

flegme; and by bloud alſo this diſeaſe is wont to be excited, but not ſo often as with flegme: but it is ſufficient to know, that this lachrimall fiſtula happeneth from ſome virulent humour, and that which is corroſiue.

As concerning the cure, at the firſt beginning wee muſt preſently vſe repellents, ſuch as is Roſe-water and the white of an egge well beaten together, or with oyle of Roſes mixt with Vineger; which oyle muſt be boyled to the conſumption of the Vineger: then adde thereto a little milke: wee muſt be carefull that none of the oyle ſticke to the eye, for to that part it is very biting: or apply thereto *Halica* boyled in Vineger, and beaten well together, for it doth not onely helpe them in the beginning, but after they alter into Apoſtume; and doth breake them, and pierce euen to the very bone: or a medicine framed of theſe, *glaucium*, ſaffron, and the iuyce of Pellitory of the wall, but the medicine muſt be oftentimes changed. I, ſaith *Trallianus*, haue hindered theſe *Aegilops*, as yet not growne to matter, by the vſe of theſe things, that they neuer came to ſuppuration: or the place is to be anointed with a *Collirium* which doth vehemently ſtupifie: and leſt the matter ſhould happen to bee cold, we take *Bdellium* diſſolued in Vineger with oyle of Roſes, which may be mixed therewith, or *Ammoniacum*, and the iuyce of Fennell, or Snailes with their ſhells; ſometime with Aloes, and ſometimes with Myrrh mixed, and ſo apply it. In the meane time wee muſt ordaine a diet of ſuch meate as is of good nouriſhment, and containing but few ſuperfluities, as are Chickins, Hens, Partridges, Feſants, Doues, Larkes, new laid Egges, Raiſins, and ſweet Almonds: let this drinke bee *Hydromell* or wine delaied with water: for diuerſion of the humour flowing, the humerall veine of that ſide in the arme muſt be cut, or ſome other diuerſions with cupping glaſſes, or frictions and ligatures muſt be vſed: alſo the humours abounding, digeſted and prepared, muſt be auoided with *hiera picra*, or *hiera logodion*, or with pilles of *cochia*, or by *Gliſters* and ſharpe Suppoſitories, neither will one purgation ſuffice, but diuers and often

often reiterated: but if the disease doe continue, wee must vse *topicall* meanes and such as are discussiue. *Paulus* commendeth *ruta Satiua cum lixiuio*, framed of ashes and lime: indeed in the beginning it is somewhat biting: but afterward it is most gentle, and doth penetrate vnto the very bone. *Alexander Trallianus* doth shew an approued medicine, which is the inward *membrain* of the reede, that which we finde about the knots, and mixe it with honey, and apply the same, changing the same foure times a day: when the place is well cleansed and purged, dip a spunge in *mulsa*, and *foment* it: this aforesaid *membrain* of the reede, may be applyed by it selfe or else,

Recip. *Staphisagriæ*, two drammes.
Ammoniaci in aceto dissoluti, halfe an ounce, mixe them, and apply it.

Another.

Recip. *Mellis puri.*
Aloes hepat. an. two ounces.
Myrrhæ, one ounce.
Croci, halfe a dramme.
Aquæ, lib. 2.

Boyle all at a gentle fire, to the consumption of the one halfe, and in that decoction, being hot, infuse a new piece of sponge, and with the same cleanse the sore, and then bind a soft piece of sponge wet in the same liquor, and it will worke a wonderfull effect, as hath often beene proued.

Another medicine.

Recip. *Succi foliorum lilij, vel radicum eius*, foure ounces.
Viridis æris vsti, one ounce.
Mellis puri, three ounces.
Oleinucum, Ceræ q. s.

Boyle all to the consumption of the iuyces, and make an oyntment, of which put it in *cum licinio* or tent, as is fit. I will describe another medicine, which doth not onely cure the Lachrimall Fistula, but also other Fistulaes.

Recip. *Centauri minoris.*

Ariſtolochiæ rot. an. aur. 1.
Myrrhæ aur. 3.
Aluminis.
Gallæ an. aur. halfe.
Ireos.
Sarcocollæ.
Seif memitæ an. aur. 1.
Viridis æris. one ſcruple.

Mixe all with honey, and make an oyntment. When the bone is foule, we vſe an actuall cautier, and touch the bone through a Canula, which cautier muſt be either of braſſe or ſiluer, and being artificially applied, will cure the fiſtula: I, ſaith the Author, haue wrought with the Cautier, as aforeſaid, and haue had very good ſucceſſe.

CHAP. II.

Generall rules for the conſeruation of the ſight.

WHoſoeuer doth deſire to preſerue his ſight, let him take heed of the inequality of the ayre, of fire, ſmoake, winde, immoderate Coiture, much labour, ſuperfluous weeping, drunkenneſſe, ouermuch ſleepe, eſpecially in the day-time vpon meat, immoderate watchings: Let them alſo auoid meates that doe ingender vapours, ſuch as Cabbidge, Coleworts, Onions, Garlike, all ſharpe things, and Salt, Sallets, Beanes, and Peaſon, all fat things, whether they be of fleſh, or of oyle; all things of hard digeſtion muſt be auoided, & all things that are vaporous. Medicines that doe conſerue the ſight, ſome are abſterſiue and cleanſing, and meanely temperate, ſuch as are Fennell, and a Collirium of the ſame, *Succus memitæ*, and Eye-bright of its owne property: ſome there are which doe preſerue the eyes by altering, or warming, by cooling, moiſtning, or drying, ſome preſerue the ſight by lenifying the aſperitie, and other things, by other meanes, of which we will ſpeake afterwards.

CHAP.

Chap. 12.

A Collirium Democriti, which doth cleare the sight and preserue the same.

Recip. *Succi fœniculi depurati*, lib. halfe.

Boyle it a little in a vessell of brasse, and let it remaine a while till it haue a residence, then adde two ounces of pure honey, and boyle it againe at a gentle fire, with ten or twelue leaues of good gold, then straine it and put it into a violl of glasse, stopping the mouth thereof very close: then set it in the sunne, powring it from vessell into vessell, taking alwaies away the residence, and put thereof into the eyes: some doe adde thereunto, the gall of a Cocke, the quantity of two drams.

Chap. 13.

Another that doth conserue the sight.

Recip. *Tutiæ Alexandrinæ præp.*
Antimonij præp.
Lapidis hæmatitis.
Ossis sepiæ marinæ abluti.
æris vsti.
Corticum æris.
Aloes, folij, croci, an. partem
Vnam.
Piperis.
Macropiperis.
Salis ammoniaci an. partem. halfe.
Margaritarum.
Myrobal. cheb.
Spumæ maris.
Chymiæ aureæ.
Saccari.
Muscj, camphuræ an. partem quartam.

1 Let it be very finely beaten and ground vpon a marble diuers times, vntil it be a very fine powder, of which put into the eyes.

The eyes of a Crow hung about the necke, strengtheneth a weake sight, and doth preserue the eyes: the roote of swines-grasse or knot-grasse, dryed in the decrease of the Moone, and hung about the necke, doth also conserue and strengthen the sight, neither doth it suffer them to be inflamed. Also take the leaues of Rhue, of Roses, Fennell, Eye-bright and Celendine, of each equall parts, distill them all together, and put a little of this water into the eyes, for it is the best Collirium for clearing of the eyes, for the conseruation and comfort of the sight; and it must be made in the spring-time. Also long Combings and frictions of the head, doe diuert and turne away the vapours that doe offend the sight: also it is good to behold greene things, and the skyes. Cleare spectacles are also very good. Moreouer, fill the hollownesse of the hand in the morning with cold water, and with the same wash open the eyes: Also a nutmeg beaten with honey, and eaten in the morning, doth preserue the sight: also your *Mirobalans Condite* doe the same.

CHAP. 13.

An excellent oyntment for the Eyes.

TAke *Auxungia recens* two ounces, steep it in Rose-water for sixe houres space, afterwards wash it againe in white wine twelue seuerall times, for the space of sixe houres more, then adde thereto of *Tutia prap.* and in fine powder one ounce, *Lapis hematites*, well washed, one scruple, *Aloes lota et pul. gr.* 12. *margaritarum gr.* 3. mixe it, and with a little water of Fennell, make an oyntment, whereof put a small quantity into the corner of the eyes.

FINIS.

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